LIFE IN THE MAKING

BY
WADE CRAWFORD BARCLAY
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READING COURSE STUDY EDITION
EDITED BY
HARRY HOWE KRUSE AND H. D. CHAMPLIN

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TRAINING COURSES FOR LEADERSHIP

Learning and Teaching. Harold J. Sheridan and G. C. White. In Preparation.

The Training of the Devotional Life. Minnie E. Kennedy and Minna M. Meyer.

The Program of the Christian Religion. John W. Shackford.

The Organization and Administration of the Sunday School. E. M. North and J. L. Cuninggim. In Preparation.

Recreational Leadership of Boys. Norman E. Richardson. In Preparation.

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Edited by HENRY H. MEYER and E. B. CHAPPELL

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ALMA S. SHERIDAN, WILLIAM J. THOMPSON
and HAROLD J. SHERIDAN

Approved by the Committee on Curriculum of the Board of Sunday Schools of the Methodist Episcopal Church and the Committee on Curriculum of the General Sunday School Board of the Methodist Episcopal Church, South

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TRAINING COURSES FOR LEADERSHIP

THE world to-day, as never before, presents to Christian young people unmeasured opportunity for service. God and country are calling for volunteers. The gains of civilization and the future progress of truth and righteousness are at stake. The world must be made safe, not only for democracy, but for those nobler pursuits of unselfish living by means of which alone men and nations achieve their highest destiny and make their largest contribution to God's unfolding plan for humanity.

The future field of conquest lies in individual human hearts and minds. The method of progress is through Christian education and united social action. The source of inspiration and the guarantee of success is the kinship of the human spirit to the Divine—the fact that all men are equal in the sight of God, members together of one great human family and children of the same heavenly Father—a truth revealed to us in the religious experience of mankind and in the life, the words and the works of Jesus who is the world's Emancipator (Redeemer) and its greatest Teacher. The final struggle for the world's uplift takes place in the realm of ideals and standards of human conduct. The teachings of Jesus and the principles of action that he proclaimed are being tested anew in their application to social, civic, national, and international affairs. In these larger relationships Christianity must contend with or-

ganized forces of selfishness and brute force, with ideals of life that engender hatred and not love, strife and not peace, social disintegration and not brotherhood. But in this conflict of principles and ideals Christianity cannot succeed until a sufficient number of men and women the world over exemplify the teachings of Jesus consistently in their personal mode of daily living. Nor can Christianity triumph finally until, in addition, the Christian forces of the world are united in an intelligent, organized, unceasing effort by word and by example, by patient teaching and by united action to spread those teachings from life to life, from group to group, and from land to land until the thinking and the daily conduct of people everywhere are dominated in large measure by the spirit of devotion and of loyalty to the same Christian ideals.

The call of the hour is for trained leadership in the work of Christian education and in united social action. It is a call especially to those who are in the prime of life with the possibility of largest service still before them. The need is urgent, the task is difficult and there are no exemptions. To hear the call and to realize the need will be to meet the test of life's greatest opportunity for heroic service. Those who respond and who would make their enlistment count for most will desire further preparation. To this end every church in every community should become a training post as well as a recruiting station. Courses and text books have been prepared especially with a view to fitting students for this new and larger task and more are in preparation. A convenient and appropriate course with which to begin is pre-

sented in this volume dealing with some underlying principles of "Life in the Making." Other volumes of equal importance and value are listed on another page under the title, "Training Courses for Leadership." This series of text books is intended to furnish necessary equipment for intelligent participation and leadership in the work of winning and training others for active membership in the Christian Church for the work of world evangelization.

The writers of this book are experienced teachers in the field of Christian education. In its preparation they have worked together in closest collaboration so that every chapter, as well as the text book as a whole, in a sense represents the thought and judgment of the group.

For the detailed editorial supervision in the preparation of this text book the editors are indebted to Wade Crawford Barclay, Associate Editor of Teachers' Publications. They are likewise indebted for valuable counsel and cooperation to Arlo Ayres Brown, Superintendent of Teacher Training of the Board of Sunday Schools of the Methodist Episcopal Church, and to John W. Shackford, Superintendent of Teacher Training of the General Sunday School Board of the Methodist Episcopal Church, South.

The book is sent forth with the sincere hope that it may point the way to new standards in training courses for Christian leadership such as the urgency of the present need demands.

THE EDITORS.

CHAPTER I

THE NURTURE OF LIFE

The children with whom we have to do in the Sunday school are alive. A wonderful, invisible process which we call growth has them in its grasp. Year by year, day by day, they are growing. Without thought or intention on their own part, whether or not we will it, they continue to grow. Without consulting the wishes of parents or friends, without so much as saying, "By your leave," this strange power, which cannot be resisted, hurries them on through successive periods of life.

At a certain social gathering for young people each person present had been requested to bring an old photograph of himself, without a name or other mark upon it to identify it. The pictures were numbered, then passed about the company and an effort made to identify them. The pastor, a man in middle age, brought three pictures of himself—one taken in infancy, another when he first entered school at six years of age, and the third when he was wearing his first pair of long pants. Many of the young people recognized the third photograph as that of their minister, although some did not; but no one in the entire company guessed the identity of the two earlier photographs. Evidently, this minister had passed through at least three distinct periods in his growth to middle age. In fact, every person in the course of his lifetime passes through

four periods, namely, infancy, childhood, youth, and adult life. More or less clearly distinguishable stages of growth may be recognized within these periods. For example, we recognize that childhood embraces three such stages, which we speak of as early childhood, middle childhood, and later childhood, and that youth likewise has three—early, middle, and later youth.

Growth is not peculiar to the physical nature. The mind, as well as the body, grows. The periods which we have just named represent stages in the intellectual and moral life as well as in the bodily life. The youth is morally and religiously as distinct from the infant as he is a different being physically.

Growth in the child, just as in the plant, is from within. It results from the working of an inner principle which we call life. While growth is the normal manifestation of life, it cannot continue unless right conditions exist and unless it is properly nourished. *By the nurture of life we mean the process of aiding growth by providing right conditions and proper nourishment.* The idea of nurture is familiar to students of the New Testament. Jesus gave expression to it when he said to Simon Peter, "Feed my lambs. . . . Feed my sheep" (John 21. 15, 17). The word is used by Paul in commanding parents to bring up their children "in the nurture and admonition of the Lord." The nurture of the physical life is a distinct study in itself. With this study we are not concerned in this course. Our interest is rather in the nurture of the moral and religious life.

Everyone knows that moral and religious nurture is the responsibility, first of all, of the home. No one else can take the place of the father and the mother in nurturing the child in religion. But next to the home this responsibility rests upon the church, and secondly only to the parents the sacred responsibility and glorious opportunity of the nurture of the religious life devolves upon the teacher. It is this responsibility and opportunity which makes the work of the Sunday-school teacher a task of supreme privilege. It would seem hardly necessary to say that for such a task the most conscientious and thorough preparation is necessary.

What are the first steps in such a preparation? Is it not clear that we should consider somewhat more in detail the elements of this all important work of nurture in which as teachers we shall be called upon to engage?

Pupil Nature. The first fundamental principle which it is necessary for us to understand and act upon is this: *The nature of the pupil determines the materials and methods of nurture.* Just as the gardener knows that the nature of the plant determines the soil and the methods of culture for successful growth, so the religious teacher should understand that the nature of the pupil, and not her own fancies, must be determinative if there is to be real religious nurture. Says Patterson Du Bois: "What determines whether or not any course that I choose to lay out for a child either in the physical or spiritual realm is nurture? Manifestly, the child's nature itself, his life forces and their laws of action must be the determining factor. . . .

Observe—life, nature, decides what it needs. . . . Life is the great dictator."

In this course, therefore, we are first of all to study the life and nature of the pupils whom we may be called upon to teach. By this we mean that we are to seek to get acquainted with them and understand them. Does this seem to you to be unnecessary? Is your first impulse to say, "Why, I already know many children"? Do you really know them? You know their names, and where they live, and some of the things they do, and a few of the things that they think and say, but you might know much more and yet have a very slight understanding of their real natures—their interests, their hungers of mind and heart, and their moral and religious needs. It is to this deeper understanding of children that this study is designed to contribute. Such a brief course as this can be only an introduction to the great subject of child study. It is a subject to which a lifetime of study might profitably be given. But this will serve at least as an introduction, indicating the lines which more thorough study may take and, it is to be hoped, creating the desire and inspiring a determination for such study.

The best way to become an adept in child study is to study children themselves, but some study of books is necessary for direction in first-hand observation and study of child life and for the intelligent interpretation of what is observed and discovered. During the study of this course it will be desirable to observe and converse with pupils of all the various age periods as much as possible, checking up in your mind what you see in them of the character-

istics and interests discussed in the lesson. Or, better still, reserve a space in your notebook in connection with each lesson, in which to jot down examples and original illustrations either in confirmation or in apparent contradiction of statements made in the lessons.

In our study of pupil nature we will take up the successive periods of development in order, devoting a lesson to each. This plan of study should not be understood to imply that each of the eight periods can be sharply distinguished from those which precede and follow. For example, there is no visible line dividing early childhood from middle childhood; there is no month or day previous to which children are in middle childhood and after which they are in later childhood. The most marked break is that between later childhood and early youth, but so far as the calendar is concerned it is difficult to locate, and since there is a great deal of individual variation, psychologists disagree as to whether in general statements the twelfth year should be included as a part of childhood or considered as the first year of youth.

Materials of Nurture. One purpose of our study of pupil nature, as we have seen, is to discover the proper materials of nurture for each period of the developing life. To the child gardener all materials of instruction are subservient to the nurture of the religious life. Their value is determined by their ability to meet the needs of the pupil. His moral and religious welfare is more than subject matter. Not information or knowledge but religious growth is the end desired. What shall it profit the pupil

to possess the whole world of religious knowledge if at a particular period of his growth he lacks that upon which his soul may be nourished?

When we ask what determines whether given material will nurture the moral and religious life at a particular period, we are brought face to face with the principle already stated, namely, *The nature of the pupil determines the materials and methods of nurture.* That is, the law that should govern the selection of teaching material is that law which God has written in the child's own nature. If the pupil is to grow, he must have food for his present needs, just that truth which is suited to meet to-day's needs. Lessons will not suffer by being made to wait; the pupil may.

If, now, it is asked how the needs of the pupil are to be discerned, our answer is that the most significant single indication is the pupil's interest. For the religious teacher there is no more significant word. "Interest, like hunger, is an expression of need." The second thing to be said is that when in our study of the pupil we clearly understand a particular need of his religious life, we know the kind of lesson material required to meet it. The definition of the need defines the character of lesson material.

It is related that one day at the front in France, when death and destruction were all around and none knew how soon he might be summoned into the presence of God, several soldiers desired Bibles. But only one was available. To solve the difficulty the only Bible was torn into sections, each soldier receiving a section. In a way which might be com-

pared to this we have in the past selected lessons for our Sunday-school pupils. With our thought only upon dividing the Bible into lessons we have given one brief section to pupils of all ages on one day, and another section on the next Sunday, and so on. But the principle upon which an increasing number of teachers are proceeding and that upon which we proceed in this course is very different. We study the pupil to understand his religious needs, and then choose our lessons accordingly. On this principle, following the study of each period of the life of the pupil we consider what lessons are suited for that age.

Other Means of Nurture. It is clear that nurture as a process is similar to feeding, but the nurture of the moral and religious life includes more than supplying that upon which it can feed. The gardener well knows that the plants and flowers in his garden need more than merely plant food. Air, sunshine, and cultivation are essential to growth and are all a part of nurture. So also is it in the garden of souls; the process of nurture is that of providing the right environment, proper spiritual food, opportunities for expression, and that personal counsel and guidance which is as necessary as the attention and care given by the gardener to his flowers or the shepherd to his lambs. The order of chapters in this book provides for the consideration of the general means of nurture of pupils of each age period following the study of the period and the discussion of the lessons which its needs require. In the presentation of the general means of nurture emphasis is placed principally upon the personality

of the teacher; suitable equipment; programs for worship and service and other expressional activities. In these chapters, as in the other sections of the book, a thorough treatment is not attempted, but, rather, there is presented a vivid glimpse of some of the essentials, expecting that with this beginning the prospective worker will be started on an intensive study of the methods to be used with the particular age group with which he desires to work.

Thought Questions

1. As you look back over your own life are you conscious of having passed through successive periods of physical and mental development? What periods seem especially distinct to you?

2. Has your religious life also been characterized by growth?

3. What means now seem to you to have been most influential in aiding the growth of your Christian character?

CHAPTER II

INFANCY

In one of the scenes in Maeterlinck's story "The Bluebird" we are given a glimpse of the land where the unborn babies live. There they are, waiting for Father Time to come and carry them off to the earth. One has his box of crimes all ready to bring with him; another the good deeds which he shall perform in the years to come. It is only a poet's fancy, and we cannot believe that each newborn babe comes to earth destined to live a certain life. Yet, as we look at a wee infant for the first time and wonder what the future will mean for him, we are glad to know that, although he is not already fully armed with his good deeds, he does bring a precious treasure. *He brings the possibility for growth.* He possesses the capability for development. Just how he shall grow, just what direction his development shall take, depends, in a large measure, upon those who are intrusted with his care and training.

A little child a day old lies in his crib. After a long sleep he is just waking. We bend over him and look into the tiny eyes just opening; we smile, we speak to him. He gazes at us, but with never an answering smile. We are slightly disappointed. Does he see us at all? we wonder. His daily life

is one round of eating and sleeping. His only feelings seem to be those of hunger and satisfaction, comfort and discomfort.

Beginning to Learn. The days pass. Each day the program of sleep, food, bath, and outing in the fresh air has been rigorously followed. The baby seems to be learning to know this program almost as well as his mother. If his bath is delayed, he becomes restless and cross. The feeble wail that voices his desire for food has been so often rewarded that he forms the habit of crying when he is hungry.

Now, in these early days the emphasis is usually on the physical side of life. Most parents recognize the necessity, for the sake of their children's health, of having their babies form regular physical habits. Few of them, however, realize what an important bearing these early habits have on character development.

Have you ever known a child who was "spoiled"? Did you try to discover what factors contributed to the "spoiling"? Sometimes children form bad habits simply by being left alone to do as they please. Very often, however, the parents themselves unwittingly participate in the development of the undesirable characteristics. A certain child a few months old refused to sleep at night unless some one sat up and held her. Do you suppose that she really found that position more comfortable than lying in bed? Hardly. It is probable that some one had held her one night when she was particularly cross, and so the habit was started.

A mother who, whenever her baby cried, gave her a small muslin bag filled with sugar was not only

ruining her digestion, but she was training her to expect to be bought off with treats every time she was lonesome or annoyed. *A child who is not "spoiled" has not usually just grown that way.* It is more likely that he has been carefully trained.

A very young baby is capable of being taught that it is useless to cry unless he is really suffering. If he learns that lesson in infancy, he will be able to meet the little disappointments and discouragements which come later on without crying and making a scene. By the time the child is five or six probably three fourths of his behavior is the result of habits already formed. His parents have either allowed his habits to be formed at random or they have consciously striven to develop them. In view of the fact that the habits are being developed at this time, whether or not any deliberate attempt is being made at habit formation, most parents will realize the need of definitely assisting in the process of character-building.

"Better Babies" societies are doing a great work in educating the public as to the necessity of caring for the child's physical welfare. In the light of what has just been said it will be evident that such movements, whether or not they are consciously striving to do so, make a decided contribution to the character development of the young. A prize baby is very likely to be on a fair way to the possession of a fine physique and of many other desirable characteristics as well.

We have seen how quickly habits are formed. If we are to satisfactorily assist in the development of such habits, it will be necessary for us to become

more thoroughly familiar with the process by which the baby learns.

The Process of Learning. The young babe is very restless. He seems to be always twisting and squirming. Even when he sleeps he moves his arms and legs. By the time he is six months old he becomes hard to hold, because he will not sit quietly, but is continually pushing with his feet and legs, as if he wanted to see if he could stand. He is growing rapidly. His muscles are becoming strong. He must use them. That is the only way he has to exercise them. As he exercises he grows still stronger. For this reason the old-fashioned pinning blanket and long skirts are being abandoned. The baby needs room to kick.

Incidentally, his efforts to exercise his growing body further his mental development. One day as he is lying in his crib aimlessly moving his arms, he touches his rattle. The rattle moves. The noise attracts his attention. The baby discovers that he has made the rattle move and he deliberately attempts to touch it again. Gradually he becomes able to hit the rattle whenever he desires to do so. This involves getting control of his muscles, but more important still is the fact that the child is also making discoveries about the rattle, or, as we say, he is gaining experience. Have you ever observed a young baby making experiments similar to this? You will find it interesting to watch him as his experience increases from day to day.

Do you sometimes wonder why young children love to pull their playthings to pieces? It is difficult to say just why they do this, but two explana-

tions may be suggested. Children seem to enjoy feeling that they are doing something, making something happen. So they are continually manipulating things. They are also very curious. These tendencies—curiosity and the desire to manipulate—are responsible for much of their conduct. They lead them into a great deal of so-called naughtiness, but at the same time they are indispensable to their development.

A man carrying a young child entered a crowded street car. As there were no empty seats, he was obliged to stand and become a "strap-hanger." No sooner had the man taken hold of the strap than the child reached up to take hold of a strap too. The man held him high enough for him to comfortably hold on to the strap and he was contented and quiet during the whole journey. Have you ever noticed a child trying to do something which some one else is doing? This tendency is very prominent from about the end of the first year. If his mother pokes the fire, he wants to poke it. He does it not only once but many times. He wants to imitate every one and probably will repeat the performance again and again. He has made a new discovery and is experimenting with it. This too is a method of gaining experience.

As the child grows from babyhood into childhood he becomes even more active. The characteristics which manifested themselves for the first time before he was a year old become more pronounced. By the time he is three years old he is a busy little creature. When he is four and five, though other characteristics begin to appear, we still find him

experimenting, pulling things apart, imitating and using his muscles.

The Beginnings of Moral Training. We have already noted that the formation of earliest habits has its moral significance. It is important to recognize what is right and what is wrong in the conduct of the little child. Many a child is considered "naughty" when he is simply doing something which he cannot help doing and needs to do if he is to develop normally. But these things do sometimes interfere with the comfort and welfare of other people. Is it necessary for grown-ups to suffer simply because there is a child in the house? Have you ever heard a mother complaining that she has had to put away all her pretty bric-a-brac since baby came? Whenever a group of people are trying to live together there is need for consideration of the rights of one another. This rule applies to children as well as to adults. There are some things belonging to the adults which must not be destroyed no matter how much baby needs opportunity for manipulation. A child of ten months was creeping around when she was attracted by her grandmother's sewing basket. Immediately she turned and reached out toward it. In another minute she would have been reveling in that basket, much to the damage of the contents. But a voice roused her. "No, no, Margaret!" Margaret paused, looked at her grandmother and then at the basket. She knew well what grandmother's "No, no," meant, and very wisely she turned aside to find something else to play with.

It is hardly fair, however, and quite unwise to be always saying, "No, no." Whenever a pleasure

overcome his fear of storms. It would have been well worth the effort if that mother had suppressed her fear and, taking her child to the window, had pointed to the flashes of lightning and said, "Pretty, baby, pretty!" The child's first impression of a thunderstorm, and the one which he would likely have retained through life, would have been quite different. Many people have strange, unreasonable fears which, if they could be traced back, no doubt originated during these impressionable years. *A happy home life is the most necessary factor in the child's development at this time.* If he is to become affectionate, he must have plenty of love and opportunity for loving. Since he is sensitive to approval, he needs some one who is appreciative when he is doing his best. Often a parent who has punished a child will be surprised to have the child come creeping up and whisper, "Kiss me, daddy!" The child feels that he is out of right relationship to his parent and longs to have that relationship restored. The parent should not fail to at least meet the child half way.

A Place in the Church. What share is the church to have in the child's development in this period? Through the home the Sunday school comes into relation with the child when he is very young. In many of our schools there are parents' associations and even classes where are discussed the problems which parents meet in the training of their children. In some communities these classes must concern themselves largely with the physical care of the babies. In other places the parents are either better able to care for their young, or other agencies

are assisting them, and the church is free to place all the emphasis on teaching the parents how to care for the moral and religious needs of their families.

In addition to this the Sunday school gets a direct contact with the children through the Cradle Roll. We show in this way that we feel an interest in and a responsibility for the infants who come into our church family. The days slip by quickly, and it is not very long before the wee babes whose names we so recently placed on our Cradle Roll are ready to come to Sunday school. Our Beginners' Department is planned to meet the needs of children of four and five years. Many parents, however, send their children to Sunday school before they are four. To meet the needs of these little children we have the Cradle Roll and a course called "Object Lessons for the Cradle Roll." From your acquaintance with children under four years old could you suggest some things which such a course would need to take into account? You will find it interesting to procure a copy of the book and see how the characteristics and needs of the child have been taken account of in the course.

In some Sunday schools there are but one or two three-year-olds in attendance. It does not seem desirable to try to make a separate class out of them. What, then, is to be done? It must be remembered that some children develop much more rapidly than others. We often find children of three who are quite as far advanced as some who are already in the Beginners' Department. In view of the fact that part of the work may be too advanced

for them, they will hardly be expected to take a keen interest in some of the stories or to understand some of the words used. They must not be overtaxed. Allowance for individual differences can easily be made by the teacher without interfering in any way with the ordinary procedure of the class. There will still be much which the three-year-old in the Beginners' Department can do. A quiet and reverent attitude may be learned from the older children. It is to be expected that a three-year-old child will enter heartily into any handwork or exercise in which there is opportunity for physical activity. The fact that a little help and direction will be needed may be turned to good account. It will give the older boys and girls an opportunity to develop a spirit of helpfulness. Whether it be in helping the parents to solve some of their problems, or whether it be in the training and care of the children in the Sunday school, it will be seen that the church must assume a large share in the development of these young lives.

Thought Questions

1. Describe an instance of how a young child you know developed an undesirable habit.
2. Give instances of people who have unreasonable fears and dislikes which can be traced to infancy.
3. In what ways have you known a church to attempt to do its share in aiding the growth of the young child's character?

CHAPTER III

EARLY CHILDHOOD

Allan arrived at Sunday school quite out of breath after his long walk through the snow. He was struggling with his heavy coat when the teacher spied him and sent one of the older pupils to help him. But Allan refused all assistance. "I'll do it myshelf!" he said.

Katharine and her mother were out for supper. The mother was somewhat nervous about her small daughter's table manners and was trying to help her in every possible way. This became very irksome to Katharine, and when the muffins were passed she hastily snatched one and screamed, "Let me butter it, let me butter it my own self!"

James was out walking with his nurse. There were many slippery places on the sidewalk, and nurse took James by the hand and said, "Give me your hand, James, or you will fall." James quickly jerked his hand away. Though he walked very close to nurse and was evidently trying to be careful, he would not allow her to hold his hand.

Do these stories remind you of any instances from the lives of the children you know? Would you hazard a guess as to how old these children were? Perhaps you have never before suspected that such acts had any connection whatever with the age of the child.

Sunday school was over. Above the noise and

clatter of preparations for going home a loud scream was heard. In an upper hallway, surrounded by a bewildered group of grown-ups, Rigby was lying in a heap on the floor. His face was buried in his hands. He would not speak to anyone; he would not allow anyone to touch him. When efforts to rouse him became unpleasant he screamed aloud. "What is the matter with Rigby?" everyone was asking. But no one seemed to know. Just a few moments before he had been loitering in the hall when his nurse had reproved him, telling him to hurry up and put on his coat. Rigby declined. The nurse tried to force him. Rigby struggled. When she made further efforts he threw himself down in this way and refused to move or speak.

Allan's independent determination not to accept help from anyone, and Rigby's violent refusal to act on the nurse's suggestion about putting on his wraps were indications that both of these children had reached a stage in child development which may come any time after the third birthday.

The Realization of Personality. In the last chapter we have seen how, in his baby days, the child grew strong and enlarged his stock of experience. Throughout it all, however, he did not seem to realize that he was a person distinct from the other persons in his circle of acquaintances. At first he did not even know that his feet and ears and the other parts of his body were really a part of himself. He pulled and tugged at them just as he pulled at his playthings, and he often hurt himself. Then when he began to think, he did not know that everyone else did not share his thoughts.

But now, since his experience has broadened, he becomes conscious of the difference between "mine" and "yours." In the occasional conflict of wills he discovers that he does not have to submit to the will of his mother unless he wishes to do so. *He learns that he possesses a personality of his own.* When this feeling of being an individual comes, it shows itself in his conduct. It does not come to all children at the same time nor to the same degree. Thus the acts which tell us that it is present vary greatly. If the child is tired or ill, it is probable that he will be disagreeable about it. With some stronger personalities the independent spirit will manifest itself in acts like Rigby's.

This phase of the child's development presents a serious problem. Parents and teachers are apt to smile when it is simply a question of the child insisting on not accepting help. They are, however, extremely puzzled and vexed when the self-assertiveness assumes a more violent and unpleasant form.

To deal helpfully with either case a sympathetic understanding of what lies behind the act is necessary. This is the time for the development of individuality. Merely to forcefully repress all efforts of self-assertiveness probably would cause the child to become weak-willed. On the other hand, there is grave danger of allowing the child, whose sense of individuality becomes very prominent, to develop into a self-willed tyrant. If the child is shy and retiring, he needs to be encouraged in his desire to help himself. If he is extremely self-assertive, while no attempt should be made to "break his will," it

is important that he be taught to respect the wishes of other people.

"Thomas, I cannot understand what makes you ask so many questions. I wish you would run away and stop bothering me," says an exasperated mother who is quite too much absorbed in her household duties to think of the reason why the stars do not fall out of the sky. We sympathize with the mother, but what of Thomas? Is there nothing to be said on his behalf? Is it simply the desire to be a nuisance which prompts him to ask his never-ending questions? Of course not. Thomas's problems are very real.

Thomas has just recently discovered that he and all the other members of his circle are individuals, each with his own characteristics and each having a name. Now he wants to know the name of every person and thing which he encounters. His widening experience soon tells him that most things have causes. He comes in from his play with his stocking torn. Immediately he is asked, "How did you tear your stocking?" Mother finds the front porch covered with gravel, and again the question comes, "Who put the gravel on the front porch?" So he begins to ask his questions. Mother considers it perfectly reasonable for anyone to want to know how holes come in stockings, and how gravel gets on the porch, but when it comes to wanting to know how the stars are held in the sky she thinks it rather foolish. Perhaps the reason why she thinks Thomas's question unimportant is because she long ago satisfied her curiosity about the stars. *When the child is four and five years old, then, is the time*

that he gets a simple philosophy which forms the basis of all his later thinking. Recall the situation he is facing. He has suddenly wakened up in a perfectly amazing universe. Everything is new and strange. He has just realized, too, his ability to take his place in that universe. Just as quickly as possible he wishes to share in the new order of things. So he asks his never-ending questions. He has problems which he must have solved. Pretty soon he will have what is, for him, a fairly satisfactory theory to which he may add later on. Then he will turn his thoughts to more practical problems. But just now he must not be scolded and sent away unanswered. Neither is it wise to tell him everything. He should be given a certain amount of information and encouraged to think other things out for himself. Sunday-school teachers will appreciate the opportunity which comes to them to tell of the Father whose love and care lie behind the world of nature.

Appreciation of Stories. With this increasing store of information comes the ability to appreciate stories. Have you ever tried to tell a story to a very young child? Were you disappointed in his lack of interest and enjoyment? If you wish to know just about how complicated a story a child of two and a half or three years can follow, get one of them to tell you a story. It will be very brief and simple, really not a story at all but an incident. His experience is too limited, his knowledge too slight for him to follow a real story. But in this second stage of child development comes the power to appreciate real stories. True, they must be

simple, but they are stories. With the ability to listen to stories comes the desire to have them told.

If you have observed young children at play, you will recall how imaginative they are. One day when Kendall, who was five, was at his play a neighbor stopped to chat with him. As they talked the woman stepped quite close to some sticks and stones with which the child had been playing. Immediately he became quite excited and said: "Oh, now your feet are all wet. You are walking right in the Niagara River." This sort of pretending is quite to be expected from children at this time. Because of his love of pretending the Beginner revels in fairy tales. He likes to be told such stories and frequently ventures to tell one of his own imagining.

Learning to Tell the Truth. Two mothers were discussing household affairs. The conversation happened to turn to the subject of mice. The one woman remarked that since she had moved to her new home she had not seen a mouse. Immediately her small son, who was amusing himself near by, broke in with this remark, "Oh, yes, mother, I saw a hundred mice running down the back stairs yesterday!" In connection with such cases as this there arises the question, Was the child just pretending or was he consciously falsifying? It is quite probable that he was just indulging in his love of story-telling. It is usually best in such cases for adults to enter into the child's play and pretend as he does. If, however, the children are very much given to imaginative stories, and if they do not seem to be able to distinguish between fact and fancy, it is well, while entering into their play, to help them to realize that you

know it is only fancy. At the same time an effort should be made to cultivate accuracy of observation. Whenever he is discussing something which he really knows to be true, he must learn to describe it accurately. This will serve to curb any tendency to exaggeration.

As the child becomes self-conscious he discovers the possibility of concealing facts which he knows or of deliberately coloring them to suit his purposes. Usually these experiments are made at first playfully. Whether the child develops a keen appreciation of the truth or becomes an unreliable exaggerator and prevaricator will depend largely on his environment. Rightly guided, the ability to enter into the land of make-believe, as is the case with many other characteristics which develop at this time, has possibilities of being of very valuable service to the individual. The proper cultivation of the imagination opens up vast stores of literature and poetry. It creates artists, writers, inventors. It makes it possible for social reformers to suffer for an ideal. On the other hand, it may degenerate into idle daydreaming and willful exaggeration. If a child seems to be in danger of not being able to distinguish between truth and falsehood, it will be well to make a distinction between "really-truly" stories and "once-upon-a-time" stories. This need not mar his appreciation of an imaginative tale. When he himself is inventing something it will be well for him to realize that although it is interesting it is a "once-upon-a-time" story. Children do not usually form the habit of deliberate lying unless they find it profitable to do so. A child is very likely

to deny a misdeed if he feels that his falsehood will not be discovered and if he knows he will be punished if he confesses.

Learning through Play. In the previous chapter reference was made to the role of the child's activities in the process of his development. We have seen that the child's education begins early. As his body develops it needs exercise. In his efforts to gain this exercise he obtains experience. Later his curiosity and his desire to do as he sees others doing bring him more experience. Thus nature has given him the power of educating himself.

It is often difficult to distinguish between the activities of play and work. One little chap spent all morning laboriously "doing the floors" and was completely tired out when it was time for his nap. Yet he was simply playing. Another child of the same age frequently wipes dishes for his mother. What most people would call work he thinks play. Since play is the natural way in which children learn, it is quite possible to use this method in the more formal teaching which is given in the classroom. When school days come they shorten the time for free play. But the desire to play still remains. School work is made more interesting and helpful if use is made of this desire. Pupils enter joyously and spontaneously into any project which is really their own.

The kinds of play in which children indulge vary with the different periods of child development. Two sisters, of three and eight years respectively, had great difficulty in playing together. Their play hour usually resulted in a quarrel or heartbreak of some

kind. Their mother attributed the trouble to bad temper. The older one complained that the younger one would not "play sensibly." When they played with their dolls, the older one was really playing house. The dolls were a part of the game. They were dressed and undressed to go visiting and walking and to be put to bed, as the game demanded. The younger one wished only to dress and undress the doll at random for the sheer love of the dressing and undressing and without relation to anything else. Clearly, then, the younger one could not play as the older sister did. For the older sister to have given up her game to play as the baby did would have meant that she was not playing at all. The games which children like to play at any stage of their development are the result of their interests and abilities. If they are at the period when manipulation and curiosity are prominent, these characteristics will be prominent in their play.

We may expect children of our Beginners' Department to be interested in the following: doing things for the sake of handling or finding out about them, imitating and playing imaginative games such as making play trains and other similar toys. If we are to make educational use of play in our classrooms, we must remember these natural play interests.

Just at this age the child often desires to be like a particular person whom he admires. Have you ever known a child who wanted to be "like daddy," or "a big soldier," or a "policeman"? These are his ideals, and he frequently attempts to be like them. It is John's bedtime. Mother sees that John

is not in a very good humor for going to bed and that an effort to make him go will result in a struggle. So she says cheerfully, "Come, now, Policeman John, it's time to go off duty and have a sleep." John pauses a moment. He knows that he does not want to go to bed. Still he does so much want to be a policeman; so off he goes. It will not do, however, to try to impose an ideal which the child does not admire. If John did not care about being a policeman, the game would not have worked. Kenneth was only four when he spent a summer with his grandfather on the farm. His grandfather soon became his hero. One day his father noticed that Kenneth did not carry his shoulders very well. "You will have to hold your shoulders up if you are going to be a Boy Scout, Kenneth." "Oh, I am not going to be a Boy Scout," was the reply, "I am going to be a farmer like grandfather, and he doesn't hold his shoulders up." It is quite probable that if the appeal to straighten up had been associated with his desire to be like grandfather, Kenneth would gladly have made the effort.

From our study of the child of four or five it is evident that there are two points on which the teacher should place especial emphasis. The child should be helped in his efforts to find answers to his questions and should be brought to admire the better ways of living. If the Beginner comes to know something of the love of the heavenly Father, and has as his hero some one who is worthy of his love and his admiration, these years of his life will be important stones in the foundation of his character.

Thought Questions

1. Make a list of questions that you have heard Beginners ask. What sort of things are questions usually about?
2. Relate any fanciful stories which you have heard children of four and five tell.
3. What are some of the leading characteristics of the play life of the Beginner?
4. How can the admiration of the Beginner for some particular person be turned to good account by his teachers?

CHAPTER IV

LESSONS FOR BEGINNERS

In a book of lessons intended for use with Beginners we find the story of Hagar and Ishmael. Somewhat abbreviated, the story is as follows:

Once a long while ago a mother with her little boy started on a journey. The mother's name was Hagar; the name of the little boy was Ishmael. Hagar was a slave, a servant of Abraham and of Sarah. One day Sarah became jealous of Hagar and her little son and told them they must go away into the desert. Abraham felt sorry for the poor woman and the little boy, but he felt he must send them away. Why did he not find a home for them? This we do not know. But Abraham did one little kindness. He gave Hagar some bread and a big bottle of water. Then he told them to go away into the desert.

By and by Hagar and her little boy reached the desert. How hot it was! The sun beat down upon the burning sands. There were no trees for shade. There were no houses or people. Their bread and water were soon gone. Hagar feared that her little boy would die. He was faint and weak from hunger and thirst. Finally she laid him down under a little bush. Was there no help? Was there no friend in her time of need? Yes, God was near, even in that desert place. As the mother and her little boy cried to him, God heard and answered. A voice called to Hagar and said: "Go to the little boy. Lift him up, for he will not die. I will make him a great man." And God opened the eyes of the mother. And there before her was a well of water. And she went and filled the bottle and gave the little boy to drink. And God was with the little boy, caring for him, and he lived and grew to be a man.

Would this story interest Beginners? Is it instructive? Is it helpful? In what ways would it benefit them religiously?

Let us think about it. Read the following questions slowly, considering each in turn thoughtfully: Are little children always interested in a story about a mother and a little child? Are the objects mentioned in the story familiar to little children—home, desert, bread, water, the sun's heat, hot sands, hunger, thirst, a well of water? Is the idea of God contained in the story such as a little child himself would be likely to have? Does the story bring God near to the little child? Would it be likely to make him think of God as a Helper? Would it arouse the emotion of love in his heart?

We are inclined to think that most of these questions will receive affirmative answers. Is there any element in the story which makes it unsuitable for a child of Beginners' age? What about the jealousy of Sarah and the unjust action of Abraham? Should unlovely qualities of character be pictured in lessons for little children? Is there any danger that they will be attracted by them and be led to imitate them? Is it desirable to suggest the fact of death to a little child? The story pictures God speaking as a man speaks. Is there anything objectionable about this?

The answers to these questions are not so evident. Possibly teachers would differ in their opinions. We do not think, however, that objections of such weight would be raised as to lead to the entire rejection of the story.

Let us consider another lesson used in teaching

Beginners. On March 9, 1913, the International Uniform Lesson was on "The Destruction of Sodom" (Gen. 19. 1-3, 12-29). Undoubtedly, many teachers attempted to teach this lesson to little children four and five years of age. Turn to your Bible and read the story. This done, ask yourself these questions: What dominant emotion would be aroused in the little child by this story? Do we do the child a religious service by leading him to be afraid of God? What did our study of the last chapter teach us concerning the peril of cultivating the fears of little children? Has a Beginner such a perception of good and evil, of righteousness and sin, as to be able to understand the moral situation pictured in this story? Considering that a Beginner has not had many lessons about God, is it desirable to dwell upon the sterner aspects of God's character, as, for example, his wrath?

During the period of early childhood the maximum number of Sunday-school sessions a Beginner can attend is one hundred and fifty-six. Assuming that we are able to find in this story some things profitable for teaching to a little child, it is surely probable that out of all the Bible one hundred and fifty-six lessons more profitable for this age could be chosen. Since our work of religious nurture is so important, and since the time is so short, ought we to be content with anything less than the best lessons to be found? Our problem is, therefore, to discover *what kinds of lessons will be of most help in religious nurture.* Where are these lessons to be found?

The Beginner's World. Let us recall some facts

concerning the Beginner's world. He moves in a limited circle, composed of relatives, a few acquaintances, and a few playmates. Animals, birds, flowers, and both natural and artificial objects are his intimate companions, and are as real to him as people. He imparts to them a life like his own and thinks of them as seeing, hearing, and feeling. Everything that can move has an especial interest for him. The things he eats and, more especially, the things he wears have an intimate place in his interest and affection. Was there ever a child who was not anxious to show his new pair of shoes to all his friends? However commonplace and barren the child's little world might seem to the sated mind of the adult, it never so seems to him. It is quite as much a world of make-believe as of fact, and his imagination makes his every desert blossom as the rose. His chief limitations are in his sense of dependence and helplessness, his instinctive fears, and his realization of his need of protection. His means of expression are limited, and he seeks ways by which they may be increased.

It should be easy for us to realize that if we are to help this little child, we must turn away from the world entirely unknown to him, in which we live, and taking our place by his side, both aid him to perceive the religious meanings of the things which he sees and knows, and meet the spiritual needs defined for us by his nature, his capacities, and his limitations.

Stories of the Heavenly Father. Recall the fact that to the little child his family relationships are most real. He is himself the center of his world,

but his right hand rests in the hand of his mother and his left hand in the hand of his father. If God is pictured to him as the loving heavenly Father, who cares for him even as his parents, who provides food for him to eat and water for him to drink, who supplies clothing for him to wear, who made the beautiful world and all the things in it that he knows, the heart of the little child will go out in love and trust to him. It is to be realized that to some little children the parental concept is not all that is to be desired. "Does God come home drunk on Saturday night like my father?" asked a Beginner of his teacher. Because of this the parental idea must be enriched and strengthened and developed in ideal ways. To fully develop the little child's consciousness of God, not one or two, but many lessons are required. The idea of God as Father needs to be presented and illustrated in various ways. The main theme should be supplemented with related themes presented in appropriate stories.

The natural dependence of the little child, his fears, and his desire for protection constitute a religious need which should be met by acquainting him with the love and protecting care of the heavenly Father.

Consult the Beginners' Teacher's Text Book, International Graded System, Year One. Note the subject of Theme I, the Heavenly Father's Care. Note further the related themes; among others, Thanksgiving for Care, Love Shown Through Care, and God's Care of Life. Turn now to the Beginner's Teacher's Text Book, Year Two, and note the

themes, especially the first and fourth, Our Heavenly Father's Protection, and Our Heavenly Father's Protection in Nature. Read a few of the stories and circle talks under these themes, such as The Heavenly Father's Care for Birds and Animals, The Heavenly Father's Care for His Children, and Winter's Sleet and Spring's Awakening (first year), and Daniel in the Lions' Den (second year). Do these seem to you to be the kind of stories that will make the love and protecting care of the heavenly Father real to the little child?

Stories of Other Children. The interest of little children in other children assures beyond question that stories that have to do with little children, such as stories of the baby Jesus and of the baby Moses, will make a strong appeal. The goodness and the love of God can be made real to the little child as in no other way by stories which tell of his having sent the Christ-child to love and bless all little children. From Jesus the little child to Jesus the grown man, who loves little children and who is their Helper and Protector, is a natural transition, easily made in the child's thought. Stories which show the loving thought and protection of God and of Jesus awaken an answering love and trust in the little child's heart. In the International Graded System, Beginners' Course, there are stories of the baby Moses (A Baby in a Basket Boat and A Mother Hiding Her Baby) and of the infancy of Jesus. One of the themes of the first year is The Loving Care of Jesus. Under this theme there are such stories as Jesus Caring for Hungry People, Jesus Caring for a Sick Boy, and Jesus Loving Little

Children. If possible read these stories and consider what response they would be likely to awaken in the little child.

The child needs help in finding ways of expressing his feelings. Stories which show how other children have responded to God's love and care are helpful to him. Such stories are suggestive, and the child's ready power of imitation opens ways of expression which are of real religious help to him. These stories should tell of simple ways in which children have helped God in his care for his creatures, of how they have shared with others the gifts and blessings which God has given to them, and of how they have shown their love for God by working with him for other little children who may have fewer joys than themselves, and also by doing simple acts of service for parents and others. It is as true of love as of anything else that growth is dependent upon expression. All children, even Beginners, are eager to help, and when it is suggested to them that God wants everybody to assist him in doing for others, and stories are told them which show how other little children have become God's helpers, they invariably manifest a desire to do kindly deeds of service, and in doing them their love for God, the great Doer, and for others than themselves grows.

Nature Lessons. Froebel declared: "The things of nature form a more beautiful ladder between heaven and earth than that seen by Jacob"; and again: "From every point of life, from every object of nature, there is a way to God." In these statements Froebel simply gave utterance in another way to the truth which Jesus emphasized in using the

flowers of the field and the birds of the air as objects to teach the love and care of the heavenly Father. Lessons from nature are of especial importance in teaching little children because birds, animals, flowers, plants, and trees are so real and intimate a part of the child's world. "Your heavenly Father feedeth them" is a truth which it is perfectly easy for a little child to receive. The children's winter hymn finds a response in every child's heart:

"Winter day, frosty day! God a cloak on all doth lay;
On the earth the snow he sheddeth,
O'er the lamb a fleece he spreadeth,
Gives the bird a coat of feather,
To protect it from the weather,
Gives the children home and food;
Let us praise him—God is good."

To deprive a little child of lessons from nature is to rob him of one of his most precious spiritual inheritances, one of the ways in which God most clearly speaks to his soul. The world will always be more full of meaning and joy to him, more truly God's world, if in early childhood we build upon the foundation which the Creator himself has laid in making the child what he is. To do this most effectively our lesson courses should take account of the seasons, providing lessons appropriate to spring, summer, autumn, and winter, as they come and go.

The Nurture of the Moral Life. In his first years the child knows nothing of moral distinctions. Some time during the period of early childhood a perception of the difference between right and wrong dawns in his mind. His first ideas of what consti-

tutes the right are translated from the conduct of his parents. He needs *lesson stories which will aid him in making moral distinctions and which will furnish him with ideals of right conduct.* Stories are required in which persons have a prominent place, from whose actions he may learn the true, the beautiful, and the good in conduct. The story of the Good Samaritan, for example, may be told in such a way as not to offend the child's tender sensibilities while it teaches a lesson of kindness and goodness that will be long remembered. The stories of Joseph, as told in the Beginners' Course, International Graded System, are excellent for this purpose. The little child's ever-ready instinct of imitation will insure that the moral lesson will not be without its effect.

The foundation of obedience must be laid in these years. While it is true that no child ever learned ready obedience by being told to obey, the suggestion that those who give care have a right to expect little children to do what they command will be a seed that will root in the child's heart, and in time, if nurtured, will produce the flower of a beautiful spirit of obedience. What the heavenly Father commands is right, and because he cares for us his will should be obeyed, is a theme that should find expression in a number of stories. What is true of obedience is true of all other virtues that we desire to see exemplified in the little child's life. In no case can growth be forced nor can it ever be stimulated by command or threat, but always it may be depended upon to respond to indirect means of nurture.

Thought Questions

1. Can you recall instances of lessons taught to Beginners which seemed to you unsuitable?

2. Recall, if you can, lessons which have seemed to be of especial interest to Beginners.

3. What reasons can you suggest for selecting for little children the very best Beginners' lessons to be found?

4. What would you consider to be the most important themes to be included in a course of lessons for Beginners?

CHAPTER V

THE NURTURE OF THE LITTLE CHILD

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them" (Mark 10. 13-16).

This was the first Christian Beginners' class. Some of the children may have been younger, perhaps a few older, but the age which most naturally suggests itself is that of the Beginner.

Just as Jesus interested himself in little children, so should it be our interest to associate with them as much as possible. To be sure, they are not always the most congenial associates for big brother and sister. They are restless and sometimes noisy; they get in the way of their elders, ask questions incessantly, cry when little things go wrong, and they are more or less destructive, having little respect for the cherished treasures of their elders. But the one who does not love them and desire to do all in his power to help them has something vitally lack-

ing in his make-up. What is more, no one ever associated with little children sympathetically and intelligently who did not find his own life wonderfully enriched thereby.

Preceding lessons have described the little child's characteristics and have made suggestions concerning the kinds of lessons required to meet his needs. Our task is now to see how such lesson materials may be made a part of his life, finding expression in daily habits.

The Teacher's Personality. The first factor in this process will be the personality of the teacher. If one were asked to sum up in a word the qualifications of an ideal teacher for this period of life, he would say that the ideal teacher should be "motherly." Where else can we find such love, such complete knowledge of the child's physical and mental resources, such patience, such close direction of habits, as in a competent mother? Every mother is a teacher whether she wishes to be or not, and every teacher of little children should have a mother's instincts and methods. Good fathers will differ from good mothers, not in spirit but in the degrees of their opportunity. However, while we have spoken of the ideal teacher as motherly, it must not be thought that the fact of being a mother qualifies one to teach, nor that the lack of such experience is a barrier to success. Many a young woman has the mother love for children and an eagerness to work for them which makes her more competent than some actual mother of children who is ill prepared for her responsibility or else lacks the inclination and strength to make the most of it.

What are the qualities to be sought in an ideal mother or teacher? What would you seek first? Physical beauty? That may help, but it must take a secondary place. Children love beauty, but they do not measure it as "grown-ups" do. The smile in which love and understanding shine forth will always captivate them.

The successful teacher is one who knows the child's life and can enter into every one of his interests. There is no room for self-conceit or impatience. At the most serious moment some child may exclaim, "I've got a new pair of shoes!" That is a serious interest for him, and the good teacher will recognize it as such, express her joy with him, and lead him back to the thought of the lesson. No general ever more needed to be prepared for surprises than does a teacher of Beginners.

In addition to love, understanding, and resourcefulness, a further requirement is absolutely necessary. The teacher must be one whom the pupils can imitate. Watch these children in their play and you will see many of the teacher's mannerisms repeated, including voice, gestures, and even the expression of the eyes.

Equipment of the Beginners' Room. Next to the teacher's personality, the equipment of the Beginner's room will be the most potent teaching force. All people are sensitive to their surroundings. It is a gift to be cultivated, but early childhood has it naturally to a very high degree. The fewer one's interests the more completely will he be controlled by that which is in sight. Hence, one of the most fruitful ways to develop reverence in a child is

by surrounding him with beautiful objects and pointing out how God, the loving Father, provides these for him.

Accordingly, the room should have an abundance of sunshine mellowed by curtains and soft tints on the wall. Pictures showing God's care, parental love, children helping each other or ministering to dumb animals, will teach many silent lessons, and should be hung low enough for the pupils to see easily. Flowers have a message for childhood scarcely appreciated by any but the closest observers. Walk down some congested street in a great city with a handful of flowers, and see how many children, old and young, beg for "just one." Music will also be a great factor in arousing the emotions of these children. If at all possible, a piano should be in the Beginners' room. In winter the room must be well heated and the air kept fresh.

What other accessories can you think of to make the Beginners' equipment complete? Which would you prefer, individual chairs or pews? Why? What should be the size of the chairs? What use can be made of a blackboard, of tables, of a cabinet for supplies? Would you have a separate coat rack? How high would you place the hooks?

The Program. Given the necessary equipment, if you were a teacher how would you proceed on Sunday morning? A dozen or perhaps more eager little folks have assembled. What would you do first after the wraps have been removed and each one has found his seat? Why do most teachers begin with music? Is there any advantage in instrumental music played softly when the pupils have assembled?

What will it do for the Beginner? What kind of songs would you select? Should a song express and guide the thoughts of a pupil, or is it to be sung for some other purpose? The song of greeting and an opening prayer naturally come at the beginning. In most Beginners' Departments this is followed with a Birthday or Cradle Roll service whenever any member has had a birthday during the week or there is a new Cradle Roll name to be enrolled. Would you have such? If so, why? Tell about the best service of this kind that you have ever seen with Beginners.

The offering also may come early in the program, and then a feature which tests severely the teacher's skill. It is called the Circle Talk. Here all the children are seated in a circle, and the superintendent or teacher draws out in conversation interests uppermost in their young minds. She may ask, "What did you see this morning on the way to Sunday school for which you would like to thank the kind heavenly Father?" Describe some Circle Talk as you have seen it conducted. Why have such a feature at all? Is it any advantage to draw out what these little people have been thinking about during the week, what they have on their minds this Sunday morning, before beginning the lesson story? Show how a clever teacher can turn the information about a new hat, or a squirrel, seen on the way to Sunday school, to good account in emphasizing how God cares for his creatures.

The central feature of the program will be the Story Period; but between the Circle Talk and the story a good kindergartner will show her knowl-

edge of child life by introducing another feature—the Rest Period. Why should a Rest Period come at this time? Suggest some exercises which will rest the children.

The reason for giving instruction to the Beginners so largely in story form has been discussed in the preceding chapter. If the teacher is a good story-teller, she will have no difficulty in holding attention and sowing seeds of truth which the child will grasp eagerly. If she is not a good story-teller, she should cultivate the art assiduously.[1]

You are doubtless familiar with the phrase, "No impression without expression." What does it mean applied to a Beginner? Can you test the impression made upon his young mind by any forms of expression? If so, what forms? Will it help him to learn if he tells the story back to you on the following Sunday? How much of a story should a four- or five-year-old be expected to remember for a week—the names, or the details, the outstanding features of action, sound or color? Most kindergartners in the Sunday school have a place early in the Circle Talk in which the story of the Sunday before is retold. Would you have such a feature if you were a teacher? If so, give reasons for the time which you would set aside for it.

Will handwork be of any help to a Beginner?[2] Will a crude line to represent a tree, or a jumble of alleged circles to represent a flower mean anything to the casual observer? Suppose, however,

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[1] See Stories and Story-Telling, St. John; How to Tell Stories to Children, Bryant; Picture Work, Hervey.

[2] See Handwork in Religious Education, Wardle.

that to the child they mean the trees or flowers which the kind heavenly Father has given to us: Will drawing them then have any educational value? Should we try to improve the form of these crude drawings, or be content if the child at this age has expressed himself on paper the best he can? At what time in the program do you think handwork should come? Most kindergartners use it as a method of expression for last Sunday's lesson and consider it a part of the retelling of the story.

In the light of the foregoing discussion study the following program suggested by Miss Danielson in "Lessons for Teachers of Beginners" (page 96):

Quiet music and Greeting	5 minutes
Birthday and Cradle Roll Service Opening Prayer Offering Service	5 minutes
Circle Talk	20 minutes
Rest Period	5 minutes
Story Period	15 minutes
Putting on wraps Good-by Song Distribution of Folders	10 minutes
	60 minutes

In small departments the entire program will be carried out in one circle, but in large departments the Circle Talk, Rest Period, and Story Period will be conducted by each teacher at her own table. The Story Period should provide time to prepare for the new story by clearing up any point which the little child might not understand in the story, as, for

instance, the showing of a scroll as the kind of book out of which people in ancient times read. Then follows the story itself and any prayer or spontaneous response which comes from the children when the story has made its impression.

Worship and Service. The goal of all teaching is conduct. The little child begins life with qualities which our Lord has commended to us as exemplary. How may we direct them into habits of worship and of service? Worship is the expression of one's feeling toward the God whom he knows. How can the little child be taught to have any feeling for God at all? The feeling will be prompted first of all either by love or fear. While fear has a wholesome place in the making of a life, Jesus Christ requires worship inspired by love. How can this be cultivated?

How does the child come to love his natural mother and father? Every observer knows that it is the one who does most for a baby who receives the most love, whether that person be nurse, grandmother, or mother. Under the writer's own observation is a small boy who can get along very well without his father until time for a carriage ride, when the father is very much in demand. Gratitude probably is the cause both of love and of reverence.

Do you see in this fact a reason why the Beginners' teacher in story and song emphasizes what the kind heavenly Father gives to his children and why it is so important for the classroom and the program to give pleasure? Fortunately, human nature is such that we instinctively wish to help those who help us. Every mother knows how hard

the little one tries to sweep or carry the dishes and do other tasks which he sees his elders performing. Here is the beginning of a habit which if cultivated will make a rich life, but if neglected will cause the child to become selfish and unlovely. What can a little child do for his heavenly Father in return for his gifts of sunshine, home, and food? The child's world is a limited one—the home, the Sunday school, perhaps a kindergarten, and a very small circle of neighboring playmates. Evidently, his service to God must lie essentially within these bounds. Will such service be pleasing to God? Is keeping quiet on Sunday, so that some one else may hear the story better, a Christian deed? Is helping God care for the birds or squirrels, or a dog, Christian? To what extent can he help a child in India? Make out a list of all you can think of which a Beginner in your school might do for Jesus Christ.

In cultivating love we must not only feel gratitude and seek to give something in return; we must also think about the one who is loved and talk to him. What are some of the thoughts a little child would have about God? Would you see that these found expression in song and prayer? Give examples of a good song for Beginners, and also a good prayer. How would you like this hymn for Beginners' worship?

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

Or, would you prefer the following?

"Can a little child like me
Thank the Father fittingly?
Yes, Oh, yes, be good and true,
Patient, kind, in all you do.
Love the Lord and do your part,
Learn to say with all your heart,
Father, we thank thee," etc.

"Look," said a middle-aged pastor, pointing to a song on the blackboard of his Beginners' and Primary room telling of the Father's good gifts of sun and rain. "Look what they are teaching our little folks and calling it religion." "My friend," came the answer, "you are a father, you have raised children. Don't you know that when they were at the age for which this song has been prepared, God seemed to them very much like you, only greater? Their conception of God was a child's conception, was it not? Now, isn't it better to speak to God in terms which little children can understand than to call him Saviour, Lord, or King?"

The case is exactly the same with prayer. A child's prayers, if they express his own feeling for God, are just as acceptable to God as an adult's; but how different they are in language! Can you recall your own childhood prayer? Discuss the following, and find other examples. Are they suitable for the children?

"Jesus, tender Shepherd, hear me,
Bless thy little lamb to-night.
Through the darkness be thou near me,
Keep me safe till morning light."

"Father, we thank thee for the night,
And for the pleasant morning light;
For rest and food and loving care
And all that makes the day so fair."

"Help us to do the things we should,
To be to others kind and good;
In all we do, in work or play,
To grow more loving every day."

We have said nothing about the machinery of organization, but it is evident that the teacher or superintendent of a large number of children will need to have helpers, and will need to assign specific duties to each. In a small school the superintendent might conceivably do all the work, but she needs at least one assistant to help with the wraps, be on the lookout for anything that is annoying a child, such as money carried loose, help if possible at the piano, keep records, and arrange handwork materials. In a large department there should be the superintendent, an assistant superintendent, secretary, treasurer, teachers, and assistant teachers. One of the teachers or assistant teachers can serve as pianist. The best machinery is that which does its work with the least attention to itself. Everything in the Beginners' Department should be spontaneous, should seem to run itself. And yet everyone knows that an organization, just as a machine, runs with the least possible friction or confusion when the engineers give it most careful forethought. What assistants do you believe a superintendent of twelve Beginners should have? of twenty? of fifty? Which one of these places would you like to fill,

if you are a woman? If you are a man, in what ways can you help the Beginners' Department in your school?

Thought Questions

1. What features of the best Beginners' Class or Department you have ever seen impressed you most?
2. Do you favor a separate service of worship for Beginners? Give reasons for your answer.
3. Make a list of ways in which little children can be really Christian helpers.

CHAPTER VI

MIDDLE CHILDHOOD

The sixth birthday is anticipated with different feelings by the various members of the household. Mother experiences the same lingering regret which she felt when sonny's curls were cut and when he first wore real boy clothes. For the father this momentous day is a source of pride and joy. What greater satisfaction has he known than when he measures his six-year-old son by the door and notes how much higher this year's mark is than last year's? As for sonny himself, he will have attained the height of his ambition if on his sixth birthday he is allowed to go to the store by himself to purchase his first outfit of school supplies.

Starting to school marks the dawn of a new era in the lives of boys and girls. Even for those children for whom the kindergarten has made the transition gradual, entering the Primary Department is still a great event. On the one hand there are certain disagreeable features. The time for free play is shortened. Certain specific tasks must be accomplished. A considerable portion of each day must be spent away from home and the home folks. Getting accustomed to these conditions is at first difficult, but other delightful features of the school life soon cause these disadvantages to be forgotten. The school gives the child an opportunity to mingle with a large group of boys and girls of his own

age. He is able to enter into games and projects in which he never could have participated in his limited play group at home with only one or two children and perhaps a grown-up to help him.

The Child at Play. The very best way to become acquainted with the Primary child is to watch him at his play. Perhaps some of your acquaintances are of Primary age. If so, the following incidents will suggest others with which you are familiar:

Kenneth, Edwin, and Ivan are neighbors. Kenneth is five, Edwin is seven, and Ivan is eight. When the two older boys come from school, Kenneth is waiting to play with them. One of their favorite games is spinning tops. Kenneth watches the older boys spinning their tops and tries to make his spin like theirs. When he finds that he cannot do so, he coaxes them to show him how. His ambition is satisfied if he can make his go *like* theirs. But not so with Edwin and Ivan. Each of them is anxious to excel the other. *There is keen competition between them.*

When the boys tried to teach Kenneth how to play ball, they had a hard time of it. First of all, they carefully explained what they were trying to do. Ivan was to throw the ball to Edwin, who was to try to hit it. If he succeeded, he was to run to a base not far distant while Kenneth was to run after the ball and try to reach the home base before Edwin returned. It all seemed quite clear, so they started to play. Edwin hit the ball and ran to his base, according to the rules. Kenneth ran after the ball. When he got it, however, he forgot all about getting back home with it, but stood shout-

ing, "I got it, I got it!" Ivan called, "Throw it home!" But Kenneth failed to respond and Edwin got home free. They started to play again, but met with no better success. At last, in despair, they gave up. "He is stupid," they said. But Kenneth is not stupid. He is not yet old enough to follow rules as they know them. He likes to play ball because he enjoys the physical activity. When he succeeds in catching the ball, he does not think of putting anyone out, for his chief interest is in being able to get the ball. The other two enjoy the physical activity also, but they have reached a stage in their development when it is natural for them to *organize their play about a definite end.* They are not simply playing; they are playing a game. True, their games are not very complex, and in the eyes of older children they would probably seem "silly"; but they are games nevertheless.

In our study of the child of four and five we saw that he lives in a world of make-believe. Sometimes he is a fairy, sometimes, half in play and half in earnest, he copies other people's actions. Does our sturdy Primary child indulge in any such fanciful play? If so, how does it resemble and how does it differ from the games he played when he was younger?

A small company of Primary boys and girls were having a party. One of the girls had brought with her a beautiful baby doll, as large as a real baby and dressed in real baby clothes. The attention of the girls was centered upon this treasure, and the boys began to feel decidedly out of it. They soon devised a game, however, which would allow them

to participate without loss of dignity in the girls' game of "house." They were to be kidnapers. At night, when the girls were asleep, they were to break into the house, steal the baby away, kill it, and bury it. So heartily did they enter into the spirit of the game that the doll really was beheaded and buried. Their parents were shocked and wondered how their children could have thought of such a thing. As this occurred before the days of the moving-picture theater, that institution cannot be blamed for having supplied the incentive for the game. It is probable that a newspaper story may have suggested parts of the plot, while the boys simply invented the rest. In many of the make-believe games of this period we find imitation and imagination blended in this way. Such imitative play is far removed from the simple copying of individual acts. The small child who tried to poke the fire as his mother did, or shovel snow like his father, could not have invented a game so complicated as the one which has just been described. Nor does the primary child content himself with such mere imitations as the Beginners enjoy. Rather does he select certain acts which he has seen others perform and make them over, combining them in different ways or introducing material of his own imagining.

At some time in the late Primary period the child is likely to show an interest in making collections. This characteristic does not reach its height until the Junior period and is therefore more properly considered a Junior characteristic. However, since children of eight and even as young as seven some-

times start making collections, and since it is also possible to make good use in the schoolroom of this fondness for collecting, it will be well to watch for it at this time.

But just playing does not by any means include the whole of the Primary child's activities. As has been mentioned, school with its serious tasks claims him for several hours each day, and even when he is at home he is often expected to assume a share of responsibility for the work of the house. But in the schoolroom and in the performance of home duties he is the same child as on the playground.

Using Natural Interests. The competition or rivalry which was one of the striking characteristics manifested in the play of Primary children is often prominent in the schoolroom. If allowed to go too far, it sometimes leads to disagreeable happenings. On the other hand, many teachers find it a helpful ally in getting boys and girls to undertake unattractive tasks. Learning multiplication tables, for instance, is usually disliked, but if the pupils can be encouraged to enter into it in a spirit of competition, this distasteful work can be quickly accomplished.

At home and in the Sunday school there is frequent evidence of the competitive spirit. It is the cause of occasional wild scrambles for the best seat in the classroom. Sometimes its effects are even more undesirable. In whatever guise it appears it presents an opportunity as well as an imperative problem.

The interest that was displayed in learning to play games also shows itself in an effort to learn

to do many other things. *Rules begin to seem very important.* "You don't do it that way," and "This is the way to do it" are phrases often heard in the Primary Department. It seems as if simply knowing that people do such a thing in a certain way is a sufficient reason for doing it that way. Boys and girls are now usually glad to learn certain rules of conduct. This is another characteristic which the teacher can use.

Strange as it may seem, the very children who like to follow rules without questioning them also like sometimes to make rules for themselves. The conduct of the younger children is partly determined by habits which they have already formed and by the particular situation in which they find themselves. Primary children, however, can occasionally think out and decide for themselves which of two courses to take.

A teacher who was troubled with disorder in her classroom was able to make use of this ability to make rules in solving her problem. The incident will show just the sort of decisions Primary children can make. The class had a sand table. Some of the children used to work at the sand table while others worked at their seats. As they busied themselves with their sand maps they often became quite noisy and disturbed the rest of the class. One morning before work began the teacher asked if any one in the class had ever noticed how many boys and girls become noisy when they are at the sand table. Several in the class had noticed this. A discussion followed as to the undesirability of such noise and possible means of preventing it. The final conclu-

sion was that every person who went to the table must try to remember to work quietly. Anyone who could not do so would have to leave the table and do other work. It was interesting to see how the plan worked. That very morning John became so excited over the working out of certain details in his sand picture that he forgot about the noise he was making. John was warned. His talking ceased, but only for a few minutes. Then the teacher asked the class, "Do you think we had better ask John to do some other work?" All agreed that this would be the best plan. The class had thought out the problem. They knew that loud talking disturbed them as they worked. They made a rule about it. John's punishment was simply carrying out the rule of the class. The teacher might have said, "John, take your seat!" The class would probably have thought, "John has been bothering the teacher." It would have been considered none of their affair. John might have left the table with a grin on his face, indicating that he felt quite smart for having made the teacher cross. Then he would have been a hero in the eyes of the other children.

The Primary Child's Questions. As we studied the child of four and five we observed that he was an inveterate questioner. It is interesting to notice how this characteristic persists in the Primary group and the form it takes. Most questions concerning the origin of the world are asked and answered before the child is six. If the child could state his philosophy and creed, we might be shocked, but that philosophy and creed satisfy him and are a sufficient basis for the experience which comes to

him later. God probably seems to be physically like those human beings whom the child knows and loves best. The little girl who thought God must have yellow hair and blue eyes like her mother was only ascribing to the heavenly Father the most glorious attributes she knew. How else can the little child think of God than as greater and more wonderful than the very best he knows? When he thinks of his mother he sees a picture of her, and when he thinks of God he thinks of a person. But strange and inadequate as his ideas seem to us, they may yet contain the very heart of the truth.

The Primary period, with its new associations, brings new problems. These are in marked contrast to the earlier ones. No longer does the child ponder over who makes the stars. *His questions are now about matters which more closely concern his daily life.* They include such queries as these: "How do you make a kite?" "How do you hold a bat?" When Katharine was seven she was taken to see some moving pictures of Hiawatha. She knew and loved the story, but for some minutes after the pictures began she wriggled and twisted, and her mother was disappointed because of her inattention. At last, in a relieved voice, Katharine said, "Oh, there it is!"

"What is it, dear?" asked her mother.

"I couldn't tell where the pictures were coming from. The machine is away over there. See?" she explained.

She was very much interested in how those pictures were being made and could not content herself until she had made the discovery.

Moral Problems. In their relations with other chil-

dren on the playground, as well as in their dealings with parents and teachers, many moral and religious problems arise. These, too, are concrete: "Why must I not hit back?" "Why must I not play for keeps?" Grown-ups talk much about lying, kindness, helpfulness, and the like, but Primary boys and girls do not think about virtues and vices as such. They are concerned rather with such particular problems as helping Pauline with her lessons or pounding Jack because he won't lend his ball.

Story Interests. The same plea, "Please tell us a story," which so frequently is heard in the Beginners' Department, is constantly on the lips of the Primary child. Some of the very same stories are demanded. Other Beginners' stories are not acceptable because the Primary child, with his broader experience, feels that they are babyish. Then, too, the new interests of the Primary child, as well as his particular needs, place emphasis upon a new kind of story. Because they are interested in concrete problems, stories which depict such problems are appreciated.

Thought Questions

1. Make brief notes of your observations of the games of Primary children and discuss the characteristics illustrated in each instance.

2. Make a list of questions that you have heard Primary children ask. How do these differ from the questions of Beginners?

3. If you were teaching a Primary class what are some of the moral and religious problems you would expect to have to deal with?

CHAPTER VII

LESSONS FOR PRIMARY CHILDREN

The religion of the little child is a tender plant, and if its growth is to be normal and constant, it requires intelligent, watchful care. We have sought to indicate something of how it may be nurtured in early childhood, and we come now to the Primary years, the period of middle childhood. What help can lessons give in aiding the growth of the Primary child's religion? What kinds of lessons will be of largest value?

The child's interest in stories continues. The Primary child is not less eager for stories than is the Beginner. "It is bed-time for little girls of seven," said father. "Please tell me just two stories before I get ready for bed," entreated little Seven-Year-Old. Two stories were told. "Now, please tell me just three stories after I get into bed." The three stories were told. "Oh, thank you. Those were fine stories! Now, won't you please tell me just one more story before I go to sleep?" Is the child's hunger for stories ever fully satisfied? We may be sure that lessons in story form will be eagerly welcomed by children of six, seven, and eight. They will delight to hear the stories told; they will wish to have them read to them at home; they will gladly labor to read them for themselves.

Since the Primary child's interest in stories is so marked, it will be agreed that we should provide story lessons for him. What are his needs which story lessons can supply? What kinds of stories will be of largest value to him? We have learned that the child's world is larger than during the years of early childhood, his experience somewhat broader, and his knowledge increased, but that his life still centers in the home and the home relationships. These facts help us in deciding as to the character of the lesson stories needed.

Stories of the Heavenly Father. The child's need to know about the heavenly Father is as urgent now as it was during the earlier years. His capacity to know God has increased as his world has enlarged and his experience has broadened. The simple stories of the Father's care which related God to the things and persons of the little child's world should now be followed by similar stories that will deepen his sense of dependence and broaden and strengthen his thought of God's love and care.

How should these stories differ, if at all, from those told to Beginners? Will it not be well again to lead the child to think of his simple daily needs, such as those for water and food, reminding him that these needs are supplied by the heavenly Father?

In what other ways can his thought of God be enriched? Can the thought of God's love and care be used to overcome the fears to which children of this age are peculiarly subject? How can the power of God to give protective care be made real to the child, and his fears thus overcome? The protection given by parents, by friends older than himself, and

by public guardians, such as policemen and watchmen, is very real to the child. May this not be used to illustrate the protective care of God? Stories of protection given by parents in some time of peril or by friends in places of danger may be followed by the suggestion that God is our Father, our loving heavenly Father, who is near us at all times. Stories which show the greatness of God's power help the child to understand how he can care for all the creatures of his love. Can you suggest needs of the child other than that for the overcoming of fear which may be met by lessons that teach of the protective providence of God?

Consult, now, the Teacher's Text Book, Primary Course, Year One, International Graded System. Note in the outline of lessons for the first year the first six themes, as follows: "God the Creator and Father," "God the Loving Father and His Good Gifts," "God's Care Calling Forth Love and Thanks," "Love Shown by Giving," "God's Best Gift," "God the Protector." Read next the titles of the lessons given under this latter theme and in each case the aim of the lesson. If possible, carry the study of these lessons one step further by reading each lesson story. Consider again the questions of the preceding paragraph and supplement your previous answers.

Jesus as Helper, Friend, and Saviour. We desire the little child to love Jesus, and to know him as his Helper, Friend, and Saviour. Jesus may be made real to the Primary child, and may be made to seem near by stories which tell of him as a baby, as a little child, as a boy of twelve, and as the great Helper and Friend of men and women and little

children. How may the love of the child be won for Christ Jesus? No one is more responsive to love than the little child. Stories which tell of the love of Jesus for children; of his kindly, gracious ministry to those in need—of how he made the blind to see, the deaf to hear, the lame to walk, and brought healing and comfort to the sick and the sad will not fail to win the heart of the little child. He will learn to love Jesus and will be inspired with a desire and purpose to be like him and make his life one of helpfulness and service. We recall the invitation which Jesus often extended, "Follow me." Does this express a thought to which a little child can respond? Led to love Jesus, the child who hears stories of those who became followers of Jesus will desire himself to become a friend and follower.

In these years the child has his first glimmering of the principle which we who are older have come to realize: "When I would do good, evil is present with me." In childish ways there is beginning to come to him the universal experience of moral failure; unconsciously he is beginning to illustrate the strength of the tendency to evil and to exemplify human weakness. He needs to know of Jesus as moral Helper, and to realize that if he tries in his own strength to do the right and asks for help, added power will come to him. Can you think of stories from the Bible that teach this lesson?

Can the stories of the ministry of Jesus which we have in the New Testament be used without change of form in teaching children? Consider, for example, their brevity and lack of detail. Read the account of the healing of Bartimæus (Mark 10. 46-

52). If the exact words of the evangelist are used, this story may be told in less than two minutes. To be used in teaching Primary children will it need to be lengthened? What elaboration should it have? After considering these questions turn to Lesson 18, in Bible Stories for the Sunday School and Home (International Graded System, Primary Course, Year Two), and read the story as told therein. Will it be necessary to elaborate most of the Bible stories in some such form as this?

Make a list of the lessons about Jesus in the three years of the Primary Graded Course. Note how fully the needs of Primary children as stated above are met by these lessons.

Instruction Concerning Right and Wrong. It is to be realized that the child of Primary age has not progressed far in making moral distinctions. He needs to be aided in discerning between what is right and what is wrong in his conduct; he needs to realize that he has power to choose to do right; he needs to have the desire and purpose to do right quickened within him; he needs to understand that to do the right is God's will for him. The picturing of right conduct through stories will make a deeper impression upon his mind than learning moral precepts. It is to be remembered that he thinks almost wholly in concrete terms. Precepts and laws are necessarily expressed in terms of abstract ideas, while the conduct which the story pictures is concrete. Next to his need of being aided in making moral discriminations the child needs to have the right, the good, and the true made attractive and desirable.

It is sometimes said that *obedience* is the funda-

mental moral virtue. But what do we mean by obedience? Is it to be desired that the child shall act automatically in response to commands, reasonable or unreasonable, addressed to him by parents and teachers, much as a jumping-jack responds when we pull the string? Is this what we mean when we say that the child must be taught to obey? How much of moral or religious significance is there in mechanical obedience? Is it not important to begin as early as the Primary years to make clear to the child why the commands which we attempt to enforce are laid upon him? Is not the larger significance of what we mean by obedience to be found in the development in the child of appreciation of the right, the good, and the true as these are exemplified in certain definite acts which we wish him to perform? Let us freely recognize that it is only as we succeed in building up in the child an appreciation of moral values and as we lead him to choose the right because it seems significant and worthful to him that his choice and conduct comes to have real moral content.

What are some other forms of conduct which we should seek to make attractive to the Primary child? We will be helped in answering this question by considering another, namely, What are some of the right and virtuous acts of which a child of this age is capable?

While kindness as an abstract term will not mean much to him, can a child of this age understand what *kindness* in his relations to others is, what it means for him to be kind? Does the child have opportunities of showing kindness? for example, of

being kind to pets and other animals and to birds? Are there acts of kindness which he may show to other children, to people who are unfortunate, and to the sick? Make note of acts of kindness which you have known little children to do. The meaning of kindness, as well as ways in which the child can show kindness, may be shown by lesson stories from the Bible and from other sources.

Is a child of Primary age capable of *gratitude?* Is it desirable to develop in the little child gratefulness—the spirit of thankfulness to parents, to teachers, to public servants, and to the heavenly Father as the Giver of all good gifts?

We have noted that during this period the child is still self-centered. When he plays in the company of other children, as a usual thing he plays for himself. Is it important that we endeavor by lesson stories to help the child overcome this selfness? We may help the Primary child to be *unselfish* and to willingly and cheerfully give up his own way. The importance of this is emphasized by Elizabeth Harrison: "Of all the essentials of true character-building, there is perhaps none more important than this, that the child should learn, through love, to give up his own will to others; for the sake of others he should learn from the very beginning of life to submit to things which are unpleasant to him."

Can we deepen and strengthen the *love* of the Primary child for his parents, for the heavenly Father, and for Jesus? May we reasonably expect as the child passes through this period that we can help him by our lesson teaching to become more loving and more trustful? It is a recognized princi-

ple that love for others develops by doing for them. Can we find lesson stories that will suggest definite things the child may do for God? Our religion teaches us that we do for God by giving to those who are in need and by helping those who require help. Can this be made clear to the mind of a Primary child? Is it possible thoroughly to convey to his mind the interpretation of love as service?

Is it necessary to teach a child to be *forgiving?* Unquestionably, the child naturally retaliates for an injury or wrong. He is likely also to cherish anger and ill-feelings for a time against one who has done him an injury, although the disposition to do so may frequently be traced to the words and example of older people. Through stories it is possible to make clear to the Primary child what forgiveness means and to beget in him the desire to be forgiving.

Do you think of other moral virtues desirable in the conduct of Primary children? Will it be of help in training children of this age in right moral attitudes to teach them that right feeling and right doing are pleasing to the heavenly Father, and that wrong is displeasing to him? Is it desirable also to emphasize the power of choice and endeavor to make clear that every wrong act is accompanied by a choice of wrong? Will it help the child to choose the right if we teach him that right doing is God's loving desire and will for him?

We are to recognize, of course, that it is still true of children of this age that they act much more frequently in response to suggestion and feeling than from conscious choice. There is comparatively little action which is the result of deliberative thought.

What is the inference from this as to the kind of lesson stories to be chosen for the purpose of teaching kindness, thankfulness, unselfishness, love, and forgiveness? *Our lesson stories should picture conduct which illustrates and exemplifies these graces of character.* We may be sure that concrete examples in attractive story form will supply the suggestion and feeling needed for the reproduction of similar acts in the child's conduct.

Prayer. The dependence of the little child makes it very easy for him to turn to God in prayer. Many cases have been known in which the suggestion that the child pray has been made by the child to the parent in a request to be taught a prayer, instead of having been made by the parent. Perhaps the child saw a picture of another child kneeling in prayer, or heard a story of a child's prayer, or learned in Sunday school that little children say prayers. We will desire to train the Primary child in worship. It is desirable as a part of this training to teach him by means of lessons something of the meaning of prayer. He should be taught for what and for whom he should pray, something about times and places for prayer, and be given some explanation concerning answers to prayer. Is it possible to make a child of this age understand that it is not always best for him to have all the things he desires and for which he prays? Here, again, it should be said that lesson stories which tell of prayer on the part of those whom the child admires and loves will be much more influential in leading him to pray than direct precept or any amount of moralizing concerning the duty of prayer.

Nature Lessons. The appeal of nature to the child through his active, eager senses is strong and constant. His interest in flowers and birds, in domestic animals and household pets, never wanes, and his fellowship with them is full and joyous. Is it possible to bring to him lessons from nature that will help him in his religious life? There has been much discussion in certain church circles concerning the adaptability and value of nature lessons as a means of teaching religion. If we really know children and are acquainted with their interests, we will have no doubt of the value of such lessons.

Lessons for Special Occasions. The joy of the child in the festivals of the Christian year is almost unbounded. For months children look forward to Christmas with glad anticipation, and their pleasure in Thanksgiving and in Easter is but little less marked. In order that these occasions may be something more than happy celebrations it is desirable to provide lessons that will interpret their religious significance in terms that Primary children can understand. The material in the New Testament concerning the birth of the Christ-child makes it easy to do this in the case of Christmas. The Christmas story is of never-failing interest and value to children. Stories of Thanksgiving suggest God's bounty and goodness and inspire gratitude and praise in children's hearts. The teaching of Easter is not so obvious, but it is within the range of understanding of Primary children, especially if it is illustrated from nature. Should children of this age be told of the death and resurrection of Christ, or is it better not to allude to the fact of death in teach-

ing them? In considering this question it is to be remembered that the fact of death cannot be kept from them. Their pets die; they hear playmates and older people refer to death; they see cemeteries and funeral processions; sooner or later some acquaintance is taken away. If we are to relieve their minds from terrifying fears and crude, harmful notions, it is desirable to give them the beautiful Christian teaching of life eternal, which can be done in no other way more appropriately than in connection with the story of the death and resurrection of Jesus.

Thought Questions

1. What has been your experience in telling stories to children of Primary age? Jot down on paper some particulars.

2. What was your conception of God when you were of Primary age?

3. Can you suggest stories which you think would be helpful in influencing the conduct of children in particular ways?

CHAPTER VIII

THE NURTURE OF PRIMARY CHILDREN

"Mamma, just think! I've only twelve years more to go to school," said a little girl as she came running in to her mother after her first day in school. In later life she writes, "Poor little innocent! She has been going to school ever since." How eager, how confident, how limited is the mind of a six-year-old! How are we to help him push up his tender life in a big world?

The teacher of Primary pupils must be a good gardener. We speak of the school for early childhood as the kindergarten (children garden), but as a matter of fact every school for children is a garden. Children grow by means of food, light, and exercise just as much as plants do. But in most homes there are more books and magazines on the culture of gardens than there are on the nurture of child life.

"How much is this boy worth?" asked a temperance orator of his audience, pointing to a boy on the front seat. A wag answered, "Two cents," and the audience shook with laughter. But their mirth was short lived, for the orator said: "Yes, that is probably the way you value him. You study how to raise hogs and cattle and chickens; you make the best provision for them that you possibly can; but your boys you just let grow up." The charge was

true, and it would hold against almost any audience. We know that God's laws must be obeyed in the raising of vegetables and live stock,—no one would think of putting his own whims first and expect to get good results. But with children we too often consult only our personal desires or comfort, and reap a measure of failure that is inevitable.

Qualifications of a Good Teacher. In what respects would an ideal teacher for Primary children differ from a teacher of Beginners? The difference is not great—in all probability most people who succeed in one department might have succeeded in the other if they had made the same careful preparation for it. Love, and knowledge of the child's needs are the first prerequisites for both, but some of the other qualities will receive a different emphasis. Resourcefulness is important, but the Primary child's mind will not wander quite so suddenly as that of the younger child nor go so far afield. However, the problem of discipline will be harder than with the Beginner because it must be a discipline to which the pupil's developing judgment gives assent. The intellectual qualifications are a little more important, because the child is learning in day school and may have very sharp wits for detecting a teacher's weakness. Patience is not so severely put to the test, but more activity is demanded. The pupil will imitate the teacher, but he wants one who is active and strong. A good story-teller is indispensable, and ability to direct handwork should be cultivated.

The teacher of Primary pupils must, then, first of all be a good gardener. Her pupils are the growing

plants. She must bring to them food, light, exercise—just the things which these boys and girls can take hold of and make a part of their lives. Of course she will teach in stories, for that is the way by which the children understand a lesson best. She will have the class tell the story back to her in their own way, making a place in the program for the children to retell it orally or dramatically on the following Sunday. She will also help them to illustrate it by drawing, pasting pictures, making models, or some other form of handwork which the child feels will help mother or sister also to know the story. She will have them report how they try to obey their parents and how their heavenly Father helps them take care of their pets as he helped David look after his sheep. These are means by which a child receives the spiritual food, light, exercise, which he needs. If the teacher knows well the contents of the pupils' enlarging world and will lead them as lovingly as a mother, her success is assured.

Equipment for Primary Work. But she needs many helps in addition to her own personal equipment and divine aid. Suppose that you had twenty or thirty children between the ages of six and eight: What would you ask the church to provide for you in order to make the best work on your part possible? Probably, first of all, you would ask for a separate room. Why? What would you want to do in this room that could not be done in a room where all the ages are together? For one thing, you would wish to keep the children's eyes on you, and there are too many competing interests when

all are together. Again, these children are physically unable to concentrate their attention long on one subject, so you would want an opportunity to introduce variety into your program. You would plan to have the pupils move around a little and thus rest themselves frequently.

Have you ever attended a Sunday school where the Primary Department met with the adults for the opening and closing service, or both? If so, just what do you think these children received from this part of the session? Worship in prayer and song doubtless occupied a large part of the time. Can the Primary children be trained successfully in worship in the same room with adults? Are Primary children usually interested in the songs which adults sing? Name some of the songs most commonly sung by the adult school. Which of these would express the prayers or longings of middle childhood? In prayers do children and adults ask God for the same things? What are some of the most frequent requests of children? of adults? Which is right? Is it better for adults and children always to pray together, or only occasionally? Which suffer more when they always pray together?

Just what does worship mean to a Primary child? Can a six-year-old be as good a Christian as a sixty-year-old? It would seem so from the words of Jesus. But if he is to be such, this means that there are certain things which he must know and do in order to live as complete a Christian life as a six-year-old can live. Worship is the expression of one's feeling for God. This feeling should be love, reverence, and a desire to show in right habits

this love for the heavenly Father. In public worship people join together to express this feeling in song and prayer and whatever other acts seem appropriate. Hence, unless the songs and prayers actually express what the child feels, he does not really worship, no matter what may be the form of service.

A separate room for the Primary children is absolutely necessary for the best work. When this is impossible a curtain should be used to separate these children from the remainder of the school, and as many other requisites, such as pictures, blackboard, and handwork materials, secured as possible. When a room is available, the equipment does not differ radically from that described for Beginners. Plenty of sunlight mellowed by tinted walls, suitable pictures hung low enough to be enjoyed, chairs made so that the feet can touch the floor; a table, if possible, for each class; a piano, blackboard, cabinet, coat rack, handwork supplies —all of these are essential to the best work, though a good teacher can adapt herself to less if necessary. There should be a Bible on the superintendent's table, although it will not be used in giving the lesson, which will be told as a story.

The Primary superintendent should have at least one helper even in the very small school. Where possible, there should be at least a superintendent and three teachers, one for each grade of the Primary Graded Course. If necessary, this staff of three could also do the work of secretary, treasurer, pianist, and librarian. In schools where the number warrants, the superintendent should have one

general assistant (who might also be a teacher), a secretary-treasurer, to give full time to her duties, teachers, and assistant teachers. One of the teachers or assistants might also be the pianist. It is especially important to develop a corps of assistant teachers. These should be chosen from young people who have had foundation work in teacher training at the Sunday-school hour and have come into the department for specialization. They should be helpers of the teachers and not teach the lesson until the superintendent feels that they are competent to begin. Small classes, not exceeding eight or ten, are recommended.

The Primary Program. How shall we plan the program, assuming that we have our own room? In the first place, much should be done before the school assembles. The superintendent and teachers should be in their places long enough ahead of the time for opening to have all the folders, handwork materials, and other accessories ready. When pupils come early they should find teachers present to answer questions, show pictures, review memory verses, or otherwise use profitably the time. Promptly at the hour for opening, the pianist should begin playing softly some great hymn or other music adapted to create an atmosphere of reverence.

Study the following program taken with minor revisions from the Foreword to the Primary Teacher's Text Book, First Year, Part 1, by Marion Thomas:

I. Opening Service of Worship (10 minutes).
   1. Quiet music to call the class to order.
   2. Opening Song.

3. Scripture Responses, readings from the Bible, or recitation of appropriate memory verses or correlated lesson.
4. Prayer.

(The order of 2 and 4 may be interchanged at the discretion of the teacher.)

II. General Exercises (15 minutes).

(In charge of the superintendent of the department.)

1. The Offering.
2. The Birthday Service.

(NOTE.—The plan of celebrating birthdays once a month is followed in some schools, where the class session is only one hour in length, and it is difficult to plan for all the exercises and periods that are necessary.)

3. Welcome Song.
4. The Service of Song.

(The singing of old songs or the learning of some new ones.)

III. Class Work (20 or 25 minutes).

1. A brief review of the lesson taught the preceding Sunday.
2. Handwork done by the pupils in connection with the lesson of the preceding Sunday.
3. The lesson of the day taught.
4. The assignment of home work.

IV. The Superintendent's Period (5 to 10 minutes).

1. A quick review of the memory verses taught by the class teachers, together with the presentation of any special material.
2. Closing Song.
3. Closing Prayer.

V. Dismission (5 minutes).

1. Distribution of hats and coats.
2. Notices.
3. Pupils dismissed.

Total, 65 minutes.

Why is the Circle Talk omitted from this program? If you had any special missionary or temperance features to present on a particular Sunday, what place would you give them on the program?

Teaching Method. But the test of all teaching is not in what a pupil says, but in what he does. Some people have thought that teaching consists largely in talking to children and having them memorize verses or facts. The writer has seen this theory illustrated by groups of Mohammedan boys at school in the shade of a building or tree, swinging their bodies and jabbering like monkeys. Apparently, they were memorizing the Koran and thus expecting to prepare themselves for the business of life. What do you think of this method? For what definite tasks would this memorizing of the Koran prepare them?

But the Orient is not the only place in which to find examples of this method in practice. Ask your parents how they learned to read. Perhaps it was by first memorizing the letters of the alphabet; then by making simple combinations of letters, such as "I see a cat." No one saw a cat or cared anything about seeing a cat just then. How many subjects have you yourself studied in school which had no interest for you, but were drilled into you because some day they might become useful? If you had the privilege of beginning your public-school work all over again in a thoroughly modern school, you would find a very different set of ideals and methods in force. You would learn writing and spelling, perhaps, by first hearing a story and then trying to tell the story back to the teacher

and class. You would learn to read through a game in which you would be eager to take part. Your arithmetic teacher would show you how to spend a dime and make change. Everything taught would be presented in the form of some problem of everyday life.

Religion also may be taught in either the old or new way. For what definite tasks will the mere memorizing of Bible verses fit one? Do you see any advantage in adding to the work of oral instruction, such as story-telling and reciting of verses, such tasks as the cutting out and pasting of pictures, the modeling of an Oriental house, or the making of a rough drawing to illustrate the Bible story? Will this give the pupil any additional motive for remembering the story? Is there anything in modeling an Oriental house so that some one else will understand the story better, to make a little child feel that he is a helper of Jesus? Suppose, in addition to making a model or pasting a picture, that the child should actually help take care of little brother: would this help him to understand what the heavenly Father would like to have his children do to show their love for him? Suppose also that he pasted pictures in a book to send to a hospital where children were sick, or brought flowers out of his own garden to send, or saved the money earned by some errand in order to help a little boy who is hungry in India: would this kind of training help him to know the heavenly Father better, or to be a better Christian? All this is part of the modern Sunday-school program, the purpose being not merely to fill a mind with facts and verses,

but to help the pupil form habits of quick response to every good impulse.

The Child's Religious Life. It cannot be too strongly emphasized that a child's religious experience is just as valid for him as an adult's experience is for the adult. We are breaking away from the time when Christ's method was reversed and people were saying, "Except ye become as adults in feeling and action, ye shall in no wise enter the kingdom of heaven." But we need to be alert constantly to aid children to express their religious feelings in words and actions. The writer was only seven years old when he heard the challenge of a minister for all who wished to become Christ's boys to step forward. Quick as a flash his mind answered, "That's you. You must act for yourself hereafter and you must act as Christ's boy." No tears were shed. The faces of all the boys who came forward were as eager as if they were enlisting in an army.

Play and Service. The play of a Primary child is usually wholesome if his playmates are good. But nothing will bring the teacher closer to him than to play with him. The Primary teacher will have two tasks in recreation—one to entertain the parents at church or in the home occasionally, and the other to make a few occasions in addition to the Christmas festival when teacher and children can have a play hour together.

When it comes to deeds of service, while the field is limited, there are many things that a child can do. However, at this tender age the child's needs, and not the world's needs, must receive the first

consideration. These children will take responsibility as Christ's boys and girls if the tasks presented are such as they can understand. They can pray out loud if simple child language is encouraged. The Primary teacher will have numerous tasks in which the children can help her, while the home offers abundant opportunity for them to be kind and helpful. The dumb animals around them need friends, and playmates will find life easier if these boys and girls are considerate and fair and generous. They can also make scrapbooks, collect flowers, toys, pictures, etc., for others. Some have little garden plots which they cultivate so as to have something to give to children in distant lands; others run errands to earn small amounts of money to give.

Thought Questions

1. Which would you rather teach, Beginners or Primary children? Why?
2. How would you solve the problem of discipline with a restless boy?
3. List, in the order of their preference, the things which Primary children love best to do. Which of them have the largest possibilities for religious nurture?

CHAPTER IX

LATER CHILDHOOD

We have seen that there are in the course of the child's development certain points at which important changes occur. When the child is three or four he suddenly realizes that he is an individual with a will of his own. At the beginning of the Primary period, or about the sixth birthday, going to school, and the complete change of environment which that involves, marks another turning point in the growth of the young life. Later on, at about twelve, we find another critical point. Although between the years of six and twelve there is no such clearly defined break as we find at other stages in the development of the life, there is throughout a steady growth, and the child of nine is surely quite different from the child of six. Characteristics and tendencies which first appeared in the Primary years have developed and become more pronounced, with the result that the nine-year-old has new interests and needs. These differences make it advisable for us to think of boys and girls of nine, ten, and eleven as in a group by themselves. For purposes of Sunday-school administration we call them Juniors.

Mental Characteristics. One of the most striking characteristics of the Junior period is that of increased mental ability. Juniors are capable of

more difficult mental tasks than formerly, and they are eager to use these increased mental powers. They seem to need mental exercise. One of the ways in which they get this mental exercise is in the mastering of new word forms. The following note was written by a Junior:

> Cara mia mother:
> There are fünf people in this room and una doll.
> Remember amo te, BLANCH.

What a queer mixture of languages! The writer was evidently proud of her mastery of foreign words and was anxious to use as many as possible in her writing. Do you ever remember having written such a piece of prose? Do you recall how old you were when you delighted in using foreign words or queer sounding ones in your conversation? How old were you when you learned to write "pig latin"?

Another way in which this new mental ability shows itself is in the love of tricks and puzzles. A glance over the letters sometimes printed in the puzzle sections of our periodicals reveals that the most interested readers of those sections are boys and girls between the ages of nine and eleven.

This is also a period of increased ability to memorize. It seems especially easy for Juniors to remember the exact words of a selection. Many teachers have taken advantage of this fact and have made memorizing the chief feature of the work of the Junior period. However, the method needs to be used with caution. It is so easy for a child of this age to remember words in a mechanical way that there is grave danger of his remembering the

words without understanding the meaning. Of course, merely knowing many poems or verses, the meaning of which he could not recall, could not be of very great value to anyone. Kirkpatrick says of memory work at this time: "The chief place for verbal memory is in memorizing literary selections in which the form is as important as the content. In nearly all other cases imaging and understanding rather than memorizing are of great importance. Nor should they be neglected when memorizing literally, for memory is greatly helped by knowledge."

Two other factors—the child's ability to observe accurately, and his powers of imagination—may be utilized to make his memorizing worth while. Two Juniors who are very much interested in automobiles have used their powers of observation to such an extent that they can tell the make and year of almost every automobile they see. If these powers of observation can be developed in connection with classroom work, facts which have to be memorized will be likely to be understood as well as remembered.

It is often said that there is a decrease in the power of imagination during the Junior years. Certainly the Junior child does not seem to revel in the sort of fairy tales which delight the Primary child. It is not so much a case of lack of imagination as it is of imagination being turned into new channels. In these years boys and girls are interested in real things. They demand stories of things which have really happened. They do not dwell in the realms of fairy tale and fancy, yet they are

just as able to form a clear mental picture of the early Dutch settlers of New York as is the Primary child to transport himself to the land of Alice and the Looking Glass. This characteristic, too, has an important bearing for the teacher. If, for instance, the geography of Palestine is to be taught, it will be much better to help the children to picture to themselves just how the Jordan River looked, to see in their fancy the broad plains and the distant hill tops, to realize how these must have affected the life of the people, than to learn by rote the names of all the cities and towns situated on the river banks.

Nearly every Junior has a collection of some kind. Lucille was eleven. One morning her mother called her from the garden and asked her to go upstairs to get something for her. "All right," said Lucille. "Just hold this until I come back," and without any intention of playing a joke she dropped a large black beetle into her mother's hand. She was making a nature collection and had just found the beetle in the garden. Gladys and Richard are nine. They have a stamp collection, and almost anyone who is able to supply them from time to time with a stamp from a far-off country is readily admitted into their circle of friends. Often these young collectors are much interested in the objects which they are collecting, but it sometimes happens that a certain sort of collection becomes a craze, and some children are interested in making the collection rather that they may not be outdone by the others than because of any real interest in the work. The collecting instinct can be of very real

value to the teacher. A collection of arrow heads would serve to make real the life of the North American Indians. Even a collection of pictures of Indian life would be valuable. But here again care must be taken that the spirit of rivalry which is so prominent in Juniors does not sap the real worth of the collection-making.

Physical Development. If we recall to mind the young baby who lay kicking aimlessly in his cradle and remember that for nine years he has been exercising those muscles, we will surely expect him to have made considerable progress in his physical development by this time. Besides having grown larger and stronger, he has been gradually learning to control his muscles, to make them do what he wants them to do. It was a red-letter day in his career when, after many vain attempts, he was at last able to hit his rattle whenever he wished to do so. Little by little he gained control over the larger muscles. By the time he has reached the Junior period he is able to control many of the smaller muscles as well. This makes possible a much more varied program of activities. We have seen that whenever the child's physical development gives him the power to do certain things he wants to use that power. Because of this newly acquired ability to control his body, the Junior enjoys playing new kinds of games. Jackstones and knife are typical of these new interests. These games require the use of the small muscles of the hand. Think of some six-year-old of your acquaintance and consider whether he has yet the ability to control the muscles used in these games. Think of other games which

you have seen Juniors playing and note what muscle control they demand. But, as well as having greater skill in controlling their muscles, Juniors possess physical endurance. Sometime when you have been out walking a shrill whistle and a dull roar may have warned you to get out of the way, and you gazed with astonishment as a fleet figure on roller skates went rattling by. As you have observed the apparently untiring efforts of boys and girls sometimes equipped with one skate, sometimes with two, you have probably wondered just what sort of a showing you yourself would make if you were to compete in the contest.

It is perhaps because boys and girls feel full of boundless energy that the desire to do something is so strong. This desire lies behind many projects which the Junior launches. Wherever he has the opportunity to do so we may expect to find him busy constructing playhouses, forts, and the like. While the Primary boy would be content to make a paper sled, the Junior will usually wish to make a sled on which he can coast. This may involve a more prolonged effort than would have been necessary to make something not so useful. While he will be satisfied with a crude product, a boy of this age seems to possess the ability to stay by a project of this sort until he has completed it to his own satisfaction. Such educational institutions as the home, the school, and the Sunday school can utilize these natural tendencies in the accomplishment of their aims.

Living with Other People. We noticed that the games of Primary children showed some slight tend-

encies toward organization. The Junior's games are somewhat better organized than were those of the Primary group. Baseball teams begin to be formed, which, although they do not usually show the degree of organization reached in later years, show that the Junior is beginning to have an appreciation of team play.

The spirit of rivalry which was evident in the Primary period is also more evident in the Junior years. This means that although the child often plays on a team, he is likely to play for his own glorification and not for the honor of the team. Such a game as prisoner's base, which is a favorite at this time, gives an opportunity for the individual to exhibit his own strength, while his success or failure reflects on the side to which he belongs. While we have here a distinct advance over the games of earlier years, it is clear that there is little appreciation of the value of cooperative spirit in team play.

The Junior is likely to be very sensitive to the opinion of the boys and girls in his class or play group. There come to be certain approved ways of doing things. Anyone who violates these is likely to be laughed at. A girl of nine is likely to be very particular about having her hair done a certain way, not that she thinks it more becoming, but because the girls all do their hair that way and she has been made fun of when she had hers done differently.

A crude sense of humor seems to develop. It shows itself in such ways as making fun of peculiarities in personal appearance and is responsible

for many nicknames, such as "Red," "Limpy," and the like.

Teasing is carried to great extremes. This may be because of the fun which children get out of it, but there is probably another reason. The Junior is proud of his strength and ability, and takes pleasure in teasing, not because he enjoys the suffering, but because he knows that he is the cause of it.

A certain country village was once horrified by the behavior of one of its small citizens, a boy who owned a kitten. One day when he was left by himself for a time he poured coal oil on the kitten and set fire to it. This was the climax of a series of terrible acts, and the villagers predicted that the boy would become a criminal. As a matter of fact, although he is now a young man of twenty he has shown no signs of fulfilling the early prophecy. He is not at all cruel or ruthless. He is a fine, manly fellow, with exceptional qualities and initiative. His childhood behavior was no doubt prompted chiefly by his desire to make something happen. Probably he had no idea of the suffering he was causing. The same originality which he shows now was latent then. The reason that he was so much worse than the other boys about town was because he was more clever than they. This, of course, merely explains the reason for his act and does not excuse it. With proper training and sufficient wholesome opportunity to cause things to happen he probably would never have indulged in any of his wild adventures.

Undesirable teasing and cruelty come from natural causes. They should not be encouraged or even countenanced. But the strong instincts which

lie behind them must be given a legitimate channel in which to work themselves out.

Some Junior Interests. The Junior learns to have great respect for rules. Games which are becoming increasingly complicated emphasize the need for playing according to rules. As the child mingles more and more with others of his own age the rules that govern human society begin to be evident. If a boy hits another, he is likely to be hit back. If he steals, he will surely be found out. If he cheats, the fellows will not play with him. Gradually a code of honor is evolved, based chiefly on whether or not it pays to do certain things.

Boys and girls of nine, ten, and eleven are interested in having pets and gardens. Although they are as yet incapable of any very prolonged attention to such matters, and careful oversight by some older person is necessary, something of their own to look after will help to develop a sense of responsibility. But having the care of a pet or a garden does more than develop a sense of responsibility. It helps to develop an appreciation of law. For, just as in his relations with human beings he discovers certain laws which he cannot afford to disregard, so, too, this contact with the physical world reveals the value of laws in the realm of nature.

With this growing appreciation of laws and rules comes a marked respect for authority. Juniors like to conform to system and regulation. They will readily accept commands from those who they feel have a right to exercise such authority. But in order to be respected those in authority must be known to be just and consistent in law enforce-

ment. This respect for system does not mean that Juniors need to be under control of adults all the time. But regulating part of their time in accordance with a well-organized system which they can and do respect will be effective in establishing habits that will remain through the later years.

Juniors love stories. Before the close of the Junior period, however, boys and girls have learned to read sufficiently to satisfy their demand for stories. So the plea, "Tell me a story," becomes "Have you any more books for me to read?" Within a very short time after the child acquires the ability to read stories he probably will have become an inveterate reader. Parents and teachers will need to exercise careful oversight over the books which are read at this time, for, if the stories are characterized by plenty of action and excitement, the Junior will be satisfied and will not question whether they are desirable or undesirable from any other point of view.

The story characters nearly always become heroes in the eyes of their readers. The Junior glorifies the person not for what he is but for what he does. For this reason knights and soldiers are very popular with boys of this age. Often a resourceful and fearless character will be admired although his ideals are of a low order.

Religious and Moral Problems. The religious and moral problems of Juniors are concrete. They too concern deeds, not thoughts. Because of the tendency to hero-worship it is possible to help these boys and girls solve their problems by helping them to be like their story heroes. A boy who admires

"Cedric" may find pleasure in being kind to animals because Cedric befriended a kitten, whereas if he were exhorted to be kind to animals, he would probably resent being preached at. It will also be possible to help the child to see the heroic qualities in people whose deeds are less spectacular than were those of the old-time warriors. The story of Dorothea Dix could be made quite attractive. The boys and girls could be made to see how brave and self-sacrificing her efforts were. The same is true of our missionary heroes, and also of people in the ordinary walks of life. To help a Junior to take such a person for his ideal is a task worthy of a teacher's best efforts.

Thought Questions

1. What evidence have you to support or to contradict the statement that the Junior develops marked mental ability?
2. What special plans would you use in dealing with a child who was a great tease or who showed tendencies to cruelty?
3. Why is memory work so stressed in the Junior period? What forms of memory work might easily be overemphasized?
4. What special use may the Sunday-school teacher make of the reading interest of the Junior?

CHAPTER X

LESSONS FOR JUNIORS

A FATHER who was engaged in a vain endeavor to write decided that the hindrance to concentration of thought was a sound of incessant hammering which seemed to come from somewhere back of the house. He started on a tour of investigation. Soon he came upon his eleven-year-old son sitting on the ground, a saw and nails by his side, holding with his left hand a half-completed box and in his right an upraised hammer—a picture of boyish contentment. The cause of the disturbance was located, but the disturber was having such a perfectly satisfying experience that the father could not find it in his heart to interfere. "Sonny," he said, "what would you rather do than anything else?" "Make things," was the laconic reply, as the upraised hammer descended on a half-driven nail.

Stories of Heroic Action. Our study of the Junior has shown him to be essentially a doer. He is incessantly active, and his activity is rapidly becoming purposeful. Much more than was the case during the Primary years, he now acts for conscious ends. As a result a chief interest is in achievement. His exalted admiration for people who, because of their superior strength or skill, accomplish what seem to him to be great deeds has led to the familiar characterization of him as a hero-worshiper. Evi-

dently this is one of the first things to be taken into consideration in choosing serviceable lessons for Juniors. It is to be noted that the Junior has no inclination and very little ability to analyze character. Our presentation, to be effective, should not be in terms of the qualities of character which we who are older look for in one who commands our admiration as a hero, but, rather, *in the form of a story of deeds which reveal ability and power.* We find such hero stories in both the Old and New Testaments. Think of the life story of Moses. Does this answer to these requirements? Take, for example, a section of this life story, the account of the crossing of the Red Sea (Exod. 14). Examine it for the elements which make it of interest to Juniors. Read of the crossing of another sea, centuries later, by Paul, in Acts 27. 1-44; 28. 1-16. Make a similar analysis of this account as a lesson story for Juniors. Moses and Paul were pioneers for God, inspired by love and loyalty to arduous labors and difficult tasks that required both strength and self-sacrifice in high degree. The annals of modern missions furnish stories of heroic achievement comparable in their interest and value for Juniors to those supplied by the lives of Moses, Paul, and other heroes of the Bible.

Turn now to the Teacher's Text Book, Junior Course, Year One, International Graded System. Note in the outline of lessons the general topics, as Stories of Three Patriarchs, Stories of Joseph, and Stories of Moses and of His Times; also the titles of typical lessons, as Abraham's Rescue of Lot, Joseph Sold into Egypt, and The Crossing of the

Red Sea. If possible, read these stories. Do these seem to you to be the kind of stories that make an appeal to the interests of Junior boys and girls?

God as Lawgiver and King. The child of Junior age will be helped by continuing to think of God as his heavenly Father, whose providential care constantly ministers to him, but his thought of God should now be enlarged by lessons which tell of God's creative power, of his wisdom, and especially of his authority. Authority attains its maximum influence over the life during these years. Commands are readily received, and obedience to law is yielded with the minimum of protest. This suggests a new concept, that of *God as Lawgiver and King,* to be added to the child's earlier thought of God as heavenly Father and Creator. His natural regard for rightful authority constitutes this the period for lessons which teach of God as the supreme Authority of the universe, the Lawgiver whose laws are binding upon all, the King to whom all men owe loyal allegiance. Is this a prevailing conception of God in the Old Testament, more especially the earlier books? Read again Exod. 14. Note God's relation to the events described. Who is represented here as the real doer, Moses or God? Would this conception of God as giving commands which were obeyed by Moses, and of God exerting supernatural power, appeal strongly to Juniors?

The Old Testament has sometimes been taught in such a way as to give the conception of God as a God of vengeance, wrathful, ever ready to punish and even to destroy the disobedient. Are we in danger, in teaching of God as Lawgiver and King,

of overemphasizing the sterner aspects of his nature? Should we not also at this time teach lessons which will present anew the kindness and love of God, his forbearance with the disobedient, and his readiness to forgive? The obedience which we desire is not an obedience based upon fear, but, rather, the spontaneous response of the heart impressed by divine authority and power. If these lessons are rightly taught, they will inspire not only obedience, but likewise reverence, trust, and love.

The total conception of God that we wish the child to have is, of course, presented as nowhere else in the character of Jesus. The Junior will be impressed and attracted by the authority of Jesus, which was so manifest in his words and works of power as to be remarked even by his enemies. He will be led by this to the recognition of Jesus as Lord and Master. Not less marked are the tenderness, the sympathy, and the love of the Master, which decrease not in the least the influence of his authority. We should make sure that our boys and girls understand that they behold in Jesus the perfect portrait of the heavenly Father.

The Life of the Lord Jesus. In thinking of lessons for Primary children we considered the value of stories of the child Jesus and of stories of Jesus as Helper, Friend, and Saviour. It is not wise to try to tell the story of the life of Jesus as a whole to little children, but a connected idea of his life may be given to Juniors. Their thought of him as Friend and Helper should be strengthened while they are being given a connected story of his life that makes prominent his might and power. The One at whose

word the winds and the waves were stilled, who healed the sick, made the lame to walk and the deaf to hear, who fed the hungry, cleansed the temple of the dishonest traders, and commanded the admiration and loyalty of multitudes will be recognized as Master and Lord by Junior boys and girls. The picture of Jesus as the leader of the twelve will make a strong appeal. The fact that those who followed him became in their turn brave and strong, capable of deeds of might and power, will deepen in their hearts the desire and purpose to be his followers.

Instruction in Aid of Moral Choice. Obedience to external authority is, of course, not a complete or ultimate end in religious education. We desire to see an inner authority established in the conscience and moral will of the child. This transfer of authority from without to within is one that should be taking place during these years. "To deepen the impulse to choose and do the right" is one element in the aim for the first year of the Junior Course, International Graded System. Concerning this Miss Baldwin says: "The second part of the aim implies obedience, and that may be said to be the key-word of this year's work. . . . With these children, it is largely the absolute obedience of the immature. This form of obedience is a temporary virtue which must eventually be lost in self-control. But no one can attain the most perfect self-mastery who has not first learned to yield obedience to rightful authority. The transfer of the seat of authority from without to within should keep pace with the child's growth in knowledge, in emotional balance and control, in moral strength, and in the ability

to form accurate judgments. The teacher's aim is to bring the child's will into line with God's will for him" (Junior Teacher's Text Book, First Year, p. 13). Again, we find in the Old Testament lessons which set before our pupils both right and wrong choices, with a clear picturing of the results of each. These lessons quicken and deepen the sense of *ought* in the child's mind. Examine, in this connection, Lesson 17, Junior Course, Year One, The International Graded System, "How Esau Lost His Birthright." Note especially the explanation of the choice of Esau and also of Jacob's desire and choice. Is this an illustration of the kind of lesson that will develop in Juniors the purpose to make right choices? If you have opportunity, find other lessons in this same series which you think would be especially helpful to this end.

Recall the virtues which we found it desirable to make attractive to Primary children. It is necessary during the Junior years to build upon this earlier teaching. We have already spoken of obedience. New lessons should be chosen which will *give an added attractiveness to kindness, gratitude, unselfishness, love,* and *forgiveness,* and make them seem even more to be desired.

We have noted the increased accuracy of observation and the new respect for facts which comes with the Junior years, together with the decrease of the imaginative element. Emphasis should now be placed upon *truthfulness,* and an admiration and love for the truth developed. Lessons illustrative of truth-telling at personal cost or in the face of opposition will be of value.

Are there moral faults which are likely to become manifest during these years? When do envy and jealousy usually first show themselves in children? Although they may appear earlier than the Junior period, they are often especially marked at this time. Lessons may be chosen which show these traits in their true ugliness. Conspicuous examples are the hatred and evil designs of Joseph's brothers and the wicked, murderous jealousy cherished by Saul against the youthful David.

Sin and Its Punishment. There are probably no Junior children who have not consciously done wrong acts. With some these have been comparatively harmless misdemeanors; with others the violation of right has been repeated and serious. What teaching concerning sin and its forgiveness is needed by Junior boys and girls? Do we have a natural tendency to conceal wrongdoing? Does conscious wrongdoing always result in separating the transgressor from the one he has sinned against? Read the story of the first transgression, as told in Gen. 3. 1-15. Would this impress Juniors with the truth that the natural tendency is to conceal sin and that sin causes separation? Can we impress them with the meaning and desirability of repentance and confession as the only means of restoration to peace of mind, favor, and the right attitude toward God and man? The Junior is still to a considerable extent self-centered, and his general attitude is utilitarian. He will be influenced by the realization that right doing pays and that evil doing always results in some form of suffering or loss. There is no lack of material in the Old Testament to illustrate the

working of this moral law. It was a primary purpose of its writers to show that failure and evil consequences invariably followed transgression of the law of God.

Right moral and religious habits must be formed during these years. As an aid in right training, lessons should be chosen which will emphasize the importance and desirability of self-control, proper bodily habits, temperance in speech, in eating and in drinking, courtesy, regularity and promptness in meeting engagements and attending school, Sunday school, and the service of worship. There should also be lessons which will aid in forming the habit of prayer.

The Foundation of a Life of Service. A beginning should be made during these years in laying the foundation for a life of service. It should be clearly shown that the world's heroes have been men who did great deeds not for their own glory or to serve their own selfish ends, but who achieved for God and for their fellow men. Lessons from the lives of missionaries and notable pioneers will be especially serviceable to this end. That such service may not seem something remote and unreal, other lessons may be chosen which will show how God has used boys and girls, as well as men and women, in helping and serving others.

General-Fact Information. The facility with which the mind accumulates facts during these years makes it important that provision shall be made for giving a large amount of general-fact information necessary to the proper understanding and intelligent use of the Bible. This may be provided through a sys-

tem of correlated lessons, supplementary to the regular lesson stories. Included in these lessons there should be important facts about the Bible, such as concern its origin and structure, the number and names of its books, its various divisions, as well as information concerning the geography of the lands of the Bible and the manners and customs of the people.

Thought Questions

1. At what time in your life did the reading interest become prominent? What were the first books in which you were intensely interested?
2. When did you first get a connected idea of the life of Jesus? Might this have been given to you earlier?
3. To what extent have Sunday-school lessons helped you in choosing right? Explain your answer.

CHAPTER XI

THE NURTURE OF JUNIORS

THREE pictures are in the writer's mind. The first is laid in the Middle West of the United States, the second in the East, and the third in the Northwest. Two hundred people are gathered for Sunday school in the auditorium of the church. Their ages range from nine to seventy or more. They are seated in pews, the children on the right, the adults on the left. The hymn being sung is "I shall dwell forever there." You can tell something is wrong by the wriggling and inattention of the children. Evidently the desire of their hearts at this moment is not "to dwell forever there."

In the second picture all the children from six to twelve are in a room by themselves. The school meets in four separate sections. The Beginners have a room by themselves, the Primary and Junior children are together, the Intermediates meet separately, the Seniors and Adults combine. The room in which these children (six to twelve years old) meet would be good for any department which was not too large. The decorations are in good taste; the equipment would be called "fair." The children are singing "Jesus wants me for a sunbeam." Can you imagine the ten- and eleven-year-olds singing that hymn? It is unnecessary for you to try, because the boys of that age are not trying either. They wear a

bored expression and are plainly looking for a good opening for mischief.

The third picture is of a basement, not very attractive, but with tables around three sides of the room; a few pictures and pennants decorating the walls. The department is meeting in the center for its opening service of worship. They are singing "The Son of God Goes Forth to War." And they are singing it heartily. Everyone seems to feel that this is his opportunity to express to the heavenly Father his eagerness to be as brave and true as the Christians who have gone before.

Need we ask which school is doing the best work for Juniors? The first, in the opening service, is ignoring Juniors altogether. The adults are having a good time; the Juniors are left out, or, rather, they are asked to contribute to the inspiration of the adults. In the second the school has made a beginning in the direction of providing special services of worship for each age group, but perhaps the church building did not have room enough for all the departments to meet separately, and perhaps in this instance the Juniors are fewer in number than the other groups. Whatever the cause, the Juniors are combined with the Primary children, and the latter dominate the department at the expense of the former. In the third there is not a single lost minute. The song is a Junior's song, the prayer expresses a Junior's desires, every feature of the service has been planned especially for them, including the "Bible drill" (finding verses in the Bible) and other desirable features too numerous to mention.

Does it make any real difference which of these schools your brother and sister attend? Couldn't they get some good out of any of these schools? Undoubtedly, but that is not the point. Where would they be apt to get the most good? If we are really concerned with the development of Junior lives, our problem is not how can they get a little nourishment for their best impulses, a little food for the mind, or a little exercise in the cultivation of right habits, but how can they get the most? The boys and girls bring to each period certain outstanding characteristics, assets, and possessions. What can they use to the best advantage with the resources at their command? is our problem in each chapter of this course.

You have studied the characteristics of this period, including slow growth, maximum of resistance to disease, facility in habit-formation, strong memories, reading craze, collecting instinct. How can we give to these lives what they are capable of utilizing for growth?

The Teacher of Juniors. The first problem is that of selecting the right kind of teacher. What qualities would you seek to find in a teacher for Juniors? What are some of the demands which the pupils will make upon him or her? Is it necessary to have a teacher who can play a Junior's games? What qualities will this require in a teacher of Junior boys? of Junior girls? What chance does the teacher have of becoming the pupil's hero or heroine in this period? Are the teachers of these ages in your school actually heroes and heroines to their boys and girls? If some of them are, tell why; if not,

tell why. Do you believe that you could be a hero to some class of this age? Give reasons for your answer.

Plans and Equipment. If you were going to teach Juniors, how large a class would you prefer? How would you like to have twenty-five eleven-year-old boys in your class? How small a class do you think you could have and make the work interesting to all concerned? Do you see any advantage in a class of six over a class of twenty-five, assuming that your school has all its Junior classes organized into a department for the conduct of games and other useful activities?

Given a class, what equipment would you need for good work on a Sunday morning? Do you prefer chairs in a row, or chairs around a table? If you had a private room for your class, how would you equip it? Suppose that your Junior class meets in a large room with other classes, what equipment would you ask for them?

There are two sets of circumstances which we must keep in mind; one is where an ideal Junior Department is possible, the other where Juniors meet and recite in the same room with younger and older children. Many, many schools could make adequate provision for their Juniors if they felt the need of it, but too often they keep them in the same room with their elders because these adults want to look at their happy faces and hear them sing. If you are in a school like this, watch next Sunday and see how much of the opening service interests the Juniors. Do not be irreverent, but watch them and see what songs they sing heartily, and what songs

they "pass up." See whether they sing with equal zest songs about the trials and tribulations of life and the heavenly home, and songs of action. See if they are really praying when the superintendent or some one else leads the whole company in prayer. If these Juniors could have a separate room and service of their own, it would be possible to make every minute interesting to practically every boy and girl.

In a school where all the children under twelve[1] have a common opening and closing service, but separate for the proper graded lessons, the father of several children said to the writer: "Yes, I am back in the Sunday school again. I did work here years ago and dropped out, but my children have brought me back." His face glowed with enthusiasm. Then a shadow came across it and he hesitated. "Shall I say it? I hate to, but I guess I will. I dread the time when my boy and girl are old enough to be promoted upstairs." (Here all ages from thirteen to seventy were together.) "I have a boy there now and he says, 'Father, we can't sing upstairs the way we could in our own room.'"

What was wrong? Downstairs they were making the best provision they could for the needs of each child. Upstairs they were not trying particularly to meet anyone's needs.

Where one room for the whole school is the very best provision that can be made, the singing may be done with the other grades and then the Juniors

[1] This is admittedly not an ideal arrangement, but in this case it was a beginning toward better things. Complete separation of Beginners', Primary, and Junior Departments is greatly desired by the officers of this school.

curtained off for the service of prayer and giving and for lesson study.

But given a room for the Junior Department, what else would you like to have in the room besides chairs and tables? What kind of pictures would you select? Would trophies and a cabinet of interesting collections have any place?

The Junior Program. Make out a sample program of what you would do at the Sunday-school hour if you were superintendent of a Junior Department and had your classes in a separate room. Study the following:[1]

I. As pupils come in they should have some handwork to do before the regular time for beginning the session arrives.

II. At the hour set for the session to begin a chord should be given on the piano. This is a signal that all who come in after that time are late.

III. The correlated lesson, or review or drill work for fifteen minutes.

IV. A Song of Worship without words, the first notes of which are a call to order and silence, ending with soft chords as a signal for all to stand.

V. Scripture Recitation.

VI. Hymn—"True-hearted, whole-hearted."

VII. A Service of Prayer.

a. Special subject for silent prayer suggested by pupils, teachers, or superintendent.

b. Silent prayer.

c. Sentence prayer by the superintendent, repeated by teachers and pupils.

VIII. Business.

a. Offering made ready and class credits prepared for report.

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[1] Taken with minor modifications from Order of Service No. 3, Junior Department Programs, by Josephine L. Baldwin.

b. Church attendance noted.
c. Class credits reported by class presidents and recorded by superintendent.

IX. Fellowship Exercises. For teachers and pupils who are absent recite Psa. 121 or read Psa. 36. 5-10. For those who have had a birthday the birthday greeting in pupil's book may be sung. For visitors and new scholars recite Num. 6. 24-26 or sing the Welcome Song given in Order of Service No. 0.

X. Drill on the books of the Bible, finding references quickly, or on the recitation of memory texts.

XI. Song.

XII. Offering Service.

XIII. Special message of superintendent (if desired) on Missions, Temperance, or some other theme.

XIV. The Lesson Taught.

XV. Closing Prayer or Prayer Song.

XVI. Distribution of Papers, Books, etc.

XVII. Dismission.

Two features of this program call for special mention. Why have the Bible drill? Some tell us that the idea of a golden memory period has been so exaggerated that people have been led to believe that if they did not memorize much between the ages of nine and twelve there is no hope for them. Many a person has memorized large sections of Scripture and secular poetry in later life, but none know so well as they how easy it is to forget these memorized passages, while verses learned in childhood are not so readily forgotten. A teacher should not go to the extreme of spending so much time on memory work that other important items are neglected, but he should remember that an opportunity lost here will never be replaced by so good an opportunity again.

Do you see any advantage in handwork at this period? If a chief interest of the Junior is in making things, how can we utilize this interest in the Sunday school? Would the Junior be apt to enjoy making a model of an Oriental house? of a scroll? or tank or mill? What other forms of handwork would be both interesting and helpful to him?[1]

Special emphasis should also be placed upon habit formation. In this period of plastic brain cells, many habits are being formed. For example, children at this time are *impulsively* generous if they have had wise training, but the task of Christian nurture is so to guide them that they become *habitually* generous.

Service Activities. A healthy Junior must be active. Physical forces are seeking expression constantly in running, jumping, and yelling. Something is going on every minute. The girl may prefer quieter games or reading, but whatever the form of activity, it will be intense. How easy it is to get these pupils to do errands for Jesus Christ! One of the happiest experiences in the writer's life was when he served as page at a Sunday-school convention. The work was hard. He and his comrades were "running their legs off." But what fun it was to be doing something so important! True, these children may not work so hard at home as they do for neighbors. But the fault is not altogether with the child. At home his service is taken as a matter of course; away, it is usually received with words of appreciation.

We can get any amount of service activities from

[1] See Handwork in the Sunday School, Wardle; Things to Make, Hutton.

these children if we will show appreciation. Name some useful activities which children of this age can do for their homes, their church, the Cradle Roll superintendent, the sick, the aged, and the poor in your community; for children in distant communities. Could all of these deeds properly be called missionary?

Suppose the Juniors form at this time the habit of seizing every opportunity to serve Christ unselfishly, what will be the advantage to their lives? Will these habits be easily outgrown? Suppose also they form the habit of church attendance: will this be likely to remain with them through life? The signing of the pledge and joining a junior temperance organization are also important at this time of rapid habit formation.

It is clear, however, that in the cultivation of habits the Sunday-school teacher is almost impotent unless he can ally himself with other agencies. He has only one hour with his pupils on Sunday. If at all possible he should have them at his home or in the church another hour during the week; but the home, the school, and the playground control all the others. It is imperative that he ally himself with all these agencies.

One of the questions most frequently asked is, "How can you get a Junior to study his Sunday-school lessons?" Three factors are most important: first, an interested teacher; second, an interesting lesson; third, home cooperation. Pupils usually study, first, because a teacher has aroused their interest; secondly, because of incentives, desire to stand well and dislike to fail before the class; and,

thirdly, because of home influences. The Sunday-school teacher should have a class small enough for close supervision and made up, as nearly as possible, of pupils of the same public-school grade. Secondly, he should be furnished a lesson suited to his group and be able to present it as something the boy or girl wants to know about. Thirdly, he should call on the parents, inviting them to visit the school, and he should exhibit publicly the class's work books, and hold occasional parents' meetings. While home cooperation is important, it is not absolutely essential. Many teachers have succeeded without it.

Department Organization. A final word concerning organization. A tactful, attractive superintendent, capable and firm; faithful, lovable teachers; small classes, with pupil presidents and secretaries, selected quarterly on the basis of their Sunday-school work; together with a departmental secretary and other special workers, will give the necessary machinery. The department of fifty pupils meeting in a separate room with a separate program should have a superintendent, assistant superintendent, a secretary and treasurer, a librarian, a pianist, and ten teachers. The assistant superintendent, the librarian, and pianist could also teach, making three less workers necessary; but there should be teachers for every five or six pupils. There should be in training five or more young people, or others, prepared to take the places of absentees, and also to supply the need for new teachers demanded by the normal development of the department. Service activities and recreational features should be con-

ducted by the department because larger numbers contribute to increased interest and enthusiasm. For good class work, however, small classes are to be desired. It is a great opportunity for life investment.

Thought Questions

1. What qualities are most necessary in a successful worker with Juniors?
2. How do you account for the most successful Junior class or department which you have ever known?
3. Would you urge Juniors to attend the preaching service regularly? Give reasons for your answer.

CHAPTER XII

EARLY YOUTH

Probably few persons, even of those who have never undertaken to make a study of the characteristics of children, have failed to notice that remarkable changes occur in the early teens. While each year of life brings changes, those that mark the beginning of adolescence are the most fundamental and the most important. So great are they that there is a temptation to say that the adolescent is not merely a grown-up child, but a new kind of an individual.

The period of youth, or adolescence, seems to last about twelve years and has as its chief characteristic the maturing of the powers that prepare the individual for the responsibilities of parenthood. But while the years from twelve to twenty-four form a distinct period, we can also discover divisions within the period. It is, therefore, customary to speak of the years twelve to fourteen as early adolescence, fifteen to seventeen as middle adolescence, and eighteen to twenty-four as late adolescence.

We must, of course, remember that all individuals do not become adolescent at exactly the same age. We have already noticed in earlier chapters of this book that some individuals develop much more rapidly than others. We know that some babies begin to cut teeth several months earlier than others. We

know that some children are ready for school long before others of the same calendar age. The fact of differences in the rate of development becomes more and more evident as the individual grows older. Among adults we find men and women at forty who seem to be as old as others at sixty. In the beginning of adolescence we do not find as much as twenty years of variation, but there is often more than a few months. Two years of delay or nearly as much of an advance beyond the general average is not uncommon. It is important, therefore, in thinking of an individual, not to place him by merely the number of years and months he has lived, but to consider other items that help us to decide just how far he has advanced in his development. It is also particularly important to remember that girls become adolescent a year or two earlier than boys.

Not only does one person differ from another, but one individual may show at one time some of the characteristics of the child and some of the marks of the young man or woman. So we find the boy, in spite of his long arms and legs, indulging in jokes that are decidedly childish, and we wonder if he is going to carry his childish ways all through life and never really grow up.

While mere calendar age is not a sure guide to the determination of degree of development, beginning about the twelfth year and lasting until the end of the fourteenth is a period which we may call early adolescence. In our Sunday-school work we classify boys and girls in this period as Intermediates.

Rapid Growth. Of the characteristics peculiar to boys and girls of the Intermediate department the most easily noticeable are the physical. It is ordinarily a time of very rapid growth. Between the ages of twelve and thirteen the boy gains on the average more than two inches in height. He gains even faster than this between thirteen and fourteen, and between fourteen and fifteen he gains nearly three inches. After fifteen he grows more slowly. (See G. S. Hall, Adolescence, Vol. I, p. 7.) Measurements of the height of girls show somewhat similar changes.

This increase in height brings with it several curious and important facts. Height is obtained, of course, by the bones growing longer. Now, if the bones lengthen faster than the muscles, the muscles will necessarily be strained and will hurt. This often happens, and we say that the person has "growing pains." Sometimes the muscles grow faster than the bones and pain results, not from stretching them, but from the fact that they press against each other.

Rapid growth does more than give pain; it makes boys and girls *awkward.* The bones and muscles that they could control pretty well when they were ten years old have now become so changed that the owners have to learn over again how to manage them. The knowledge of this fact helps us to sympathize with the Intermediate's misfortunes in breaking dishes and other articles.

Among boys, and to a lesser degree among girls, there is at this time a change in voice. Boys' voices become deep and strong because of changes in the

shape of the vocal organs. Girls' voices become softer and richer. During this period boys often have considerable difficulty in managing their voices. Sometimes what they say does not sound as they expect it to.

This period of rapid growth is ordinarily a period of strong immunity to disease. It is also a period of great vitality. The big, strong bones and muscles crave use, and so the boys and girls delight in physical exercise, especially of the rough-and-tumble kind. A contributing factor to this tendency is the rapid development of the heart muscles. This means an increase in blood pressure and a consequent glow of good feeling. It makes the young person feel that he must do something, even if it is only kicking the table over or breaking a chair. Indeed, he is in misery if he cannot find an outlet for his energy. The fact that we know that a boy is passing through this stage does not make his trip up and down stairs sound any less like the movement of a street car or a railroad train, but it helps us to understand the boy and know how to act toward him.

Just here it should be remembered that in spite of this great energy the Intermediate is far from being mature, and is therefore unable to endure long-continued strain. He can play furiously, but he tires quickly. We are often tempted to feel that the boy or girl in the early teens is merely careless and fickle, whereas the real difficulty may be the lack of the physical staying powers necessary for prolonged activity.

A Will of His Own. Not only physically, but in the whole make-up this is a time of transition. "Mother,

I am going to the picture show," said John in a matter-of-fact way. John's mother looked up rather startled, for this was a new way of talking. Hitherto John had asked for permission. To-night he simply announced his intention. What could have happened to John to make him so different? This experience is one that comes to most mothers and fathers. It comes so suddenly and is so unlike what they have been accustomed to that at first they are surprised, and often they are troubled and annoyed.

The first fact to be noticed is that the development of this attitude is not peculiar to a few boys and girls, but is a very common experience. Probably few of us remember passing through the experience, and many fathers and mothers who have grown-up sons and daughters have forgotten that their children ever were in this stage of development, but a little study will soon convince one that it is the thing to be expected and that it occurs in the Intermediate period.

The next fact to be noticed is that it is a characteristic of not merely one kind of conduct, but of the whole life of the boy or girl. *The individual now begins to think and choose for himself in a new and larger way than ever before.* Whereas at nine or ten he was rather frank and outspoken, at thirteen he gives evidence that there are some things of which he is thinking but not talking. Perhaps he has a locked drawer or box in which are kept *his things.* These articles are often of little value or importance, but they are *his,* and there is a certain satisfaction in feeling that they are safely locked up. In the study of the nature of the Beginner we found that

there comes a time when the child shows something which some people call stubbornness, but which is really the mark of the development of personality and of individuality. The newly asserted independence of the Intermediate seems to be a parallel to that change in the Beginner.

As part of this independent way of thinking there comes at this time a tendency to daydreaming or the building of castles in the air. Boys and girls are sure that they are destined for some great task in the world of affairs. They make elaborate plans for the future. These plans are changed quickly, and the boy who at one time thinks that to run a grocery store would just suit him is found soon afterward planning to be an engineer or a banker.

These dreams of the Intermediate have an important effect upon life, even though they are not actually carried out. Their value will depend on the worthwhileness of the things dreamed of and the amount of determination and ability to put them in practice. The Sunday school has an important task to perform in helping the pupil to become acquainted with the great men and women of history and thereby to form worthy ideals for his own life.

The Interests of Intermediates. In the early teens boys and girls have a keener sense of appreciation than they had before. Some investigators think that the ability to taste and smell is actually increased, but this point is not well established. It is probable, rather, that they are more interested in and pay more attention to these things. However

that may be, we find that the world of nature has a new and greater attraction than before.

There is also at this time an enlarged appreciation of music and poetry. What, at first sight, might seem to be a contradiction to this statement is seen in the fact that boys and girls now seem less willing than in earlier years to recite and sing or in other ways contribute to the entertainment of their friends. This is undoubtedly partly due to the rapid physical growth and the consequent inability to satisfactorily control the muscles. It is probably also an effect of this enlarged ability to appreciate. The child of ten might go through a rather lifeless rendering of a musical selection and be quite satisfied with it. At the later age there comes the realization that such a rendering is not satisfactory. The realization of the difference between what might be done and what he actually can do leads to an unwillingness to perform at all.

Living with Others. At no point is the adolescent change more important than in the matter of the pupil's relations to other people. It is a peculiar fact that, whereas little boys are satisfied to play pretty much by themselves or with anyone who happens to come along, older boys have a fashion of forming groups for their games and other activities. Sometimes these "gangs" are very carefully organized, with an elected leader and a limited membership. A new boy cannot be admitted except by the consent of the whole group. The tendency to form groups begins as early as ten, but has its crest at about thirteen. At this age girls also show an ability to work together, but rather in "cliques"

than in "gangs." In girls' groups the leader is an important factor. In boys' groups it is the gang spirit which predominates.

While gangs often have a harmful influence over the members, they have also fine possibilities for helpfulness. It is, therefore, not desirable to repress them. They should, rather, be turned to good account. The very fact that at this time the individual shows a desire and an ability to live and work with others is a mark of real progress. The loyalty of the individual to his gang is a very admirable quality. We have plenty of evidence of the fact that the boy will suffer almost anything rather than act disloyally to his group. This loyalty should not be neglected, but should be developed and made the foundation of the allegiances of adult life.

Boys and girls of the Junior age play readily together, with apparently little realization that there are sex differences unless older people have drawn undue attention to it. With Intermediates it is somewhat different. There now appears a shyness between the sexes and an unwillingness to continue the former free-and-easy associations. Just what is the cause of this is hard to say. Since girls develop more rapidly than boys, boys may be expected to be ill at ease in the company of girls of their own age. The girls find boys of their own age childish. This fact alone is sufficient to account for the lack of interest in the opposite sex.

The Religious Life. The relation of all this to the religious life of the Intermediate should be easily evident. As he thinks for himself in matters of practical everyday living, so he will and should

think for himself in regard to the highest things in life. He should now accept for himself what formerly he accepted chiefly because some one said so. The religious life should at this time not only become in a new sense his own, but should become a larger factor in his living. He is now able to understand and practice in a better way than before the fundamentals of Christian living. At this time a conversion experience may be somewhat confidently expected. This experience should be the flowering of all the earlier religious development. To it all else should contribute and from it the whole life should draw inspiration. How the lesson study should focus toward it will become evident in the next chapter. In Chapter XIV, methods will be discussed that may be adopted by the Sunday school that the pupil may the better realize the meaning of the life in Christ.

Some Urgent Needs. In all this it is evident that the adolescent is a problem to himself as well as to his teachers and friends His awkwardness amuses or annoys us, but it distresses him. He urgently needs to regain control, that his new powers may not run riot. Some teachers have made light of the extremes to which the Intermediate goes. However, getting out of this stage of turmoil does not simply happen of itself. Indeed, at no point in his development is our pupil more in need of counsel and help.

The Intermediate is also in need of opportunities to try himself out. When babies first begin to feed themselves or to walk they make a sorry job of it. We have all seen the baby turn his spoon upside

down and then aim it at his ear or his eye. We are glad to see these awkward efforts, for they mark the coming of a new day. So with the Intermediate. He may be more awkward and boisterous than the Junior, but his awkwardness shows the arrival of new abilities and interests which make possible the development of full manhood.

An especial need is for wholesome companionships. The Intermediate should have the opportunity to associate with older people who have done the kind of things that he wants to do, who can give embodiment to his daydreams, for from them he can learn. He needs above all to be brought into closer relationship to his home, to his church, and to his Master, the Christ.

Thought Questions

1. What do you consider to be the most important mark of the pupil's fitness for promotion from the Junior to the Intermediate Department?
2. In what ways should the Sunday school take account of the clique or gang spirit in Intermediates?
3. In what respects do you consider the normal Intermediate to be in especial need of religious help?

CHAPTER XIII

LESSONS FOR INTERMEDIATES

Mr. Dooley sympathizes with the boy. "We wake him up in the morning," he says, "whin he wants to sleep. We make him wash his face whin he knows it don't need washing thin as much as it will later, and we send him back to comb his hair in a way that he don't approve iv at all. We fire him off to school just about th' time of day whin anywan ought to be out of dures—an' so it goes. If he don't do any of these things, or if he don't do thim th' way ye think is th' right way, some one hits him or wants to. Talk about happy childhood! How wud ye like to have twenty or thirty people issuin' foolish orders to ye, makin' ye do things ye didn't want to do, and niver explainin' at all why it was so?"

The early part of the Intermediate period marks the transition from childhood to youth, a transition which involves a change from authority to personal choice and experience, from objectivity to subjectivity. Commands now become a violent irritant, more especially if issued in the name of authority without an explanation of reasons. Now as never before it is important to make interest the determining factor in the choice of lessons if the attitude of the pupils is to be such that desired responses can be secured. What are the dominant interests of boys

and girls of twelve to fourteen years? What kinds of lessons will appeal most strongly to them?

Individual Interests. We may expect to see at this time more of variation in interests that at any earlier period. This is accounted for by the marked development of individuality which takes place. Individual differences which existed earlier as latent qualities now manifest themselves. General statements, therefore, will be even more subject to exception than in the study of the periods of childhood. One reason for the increased difficulty of teaching Intermediates is the fact that every pupil is a law unto himself. To be successful in maintaining interest and holding attention the teacher must know intimately every member of his class. It will be found that boys especially are likely to have some one absorbing interest. The hobby may be electricity, or wireless, or aeroplanes, or stamps, or whatnot, but whatever it is the teacher should know about it and be able to connect up the lesson with it.

Personal Life Studies. No other one interest is so general among boys and girls of this age as interest in life or, perhaps it would be better to say, interest in the lives of those who embody heroic or striking qualities and ideals. This is biography, but not biography in the literary sense of a complete, detailed account of a life. To interest Intermediates the life sketch should be drawn in the large, picturing the person himself—his motives, purposes, ambitions, struggles, and achievements.

For the Intermediates biographical study of this kind is the most significant form of Bible study; for the Bible, above everything else, is a literature

of life, and the pupil who really enters into fellowship with the great personalities of the Bible, coming to appreciate their moral struggles and their religious experiences, is brought into contact with one of the dynamic centers of that which has been one of the most influential factors in the upbuilding of civilization. "The power of great personalities in history to touch the child with marvelous contagion of the spirit is surpassed only by the personal influence of the individuals with whom the child is immediately associated."

Observe that the teacher's first concern is not to teach history, either the history of Israel or the history of the early church, but, rather, to bring the pupils into intimate association with the great men and women who made that history, that through appreciation of the noble and heroic qualities in their lives they may themselves be inspired and strengthened for noble and heroic living. That the study of the lives of the great has power to create and bring to birth high and holy ideals in the lives of the young we have abundant testimony. As an example take the striking words of Mary Antin: "When, after the Christmas holidays, we began to study the life of Washington, running through a summary of the Revolution, and the early days of the republic, it seemed to me that all my reading and study had been idle until then. The reader, the arithmetic, the songbook, that had so fascinated me until now, became suddenly sober exercise books, tools wherewith to hew a way to the source of inspiration. . . . When the class read, and it came my turn, my voice shook and the book trembled in

my hands. I could not pronounce the name of George Washington without a pause. Never had I prayed, never had I chanted the songs of David, never had I called upon the Most Holy, in such utter reverence and worship as I repeated the simple sentences of my child's story of the patriot. . . . Formerly I had fasted and prayed and made sacrifice on the Day of Atonement, but it was more than half play, in mimicry of my elders. I had no real horror of sin and I knew so many ways of escaping punishment. . . . As I read about the noble boy who would not tell a lie to save himself from punishment, I was for the first time truly repentant of my sins."

It is not desirable to try to bring all the principal characters of the Bible and of Christian history to the attention of the pupils. Selection is necessary. The principle of selection which should be used is that of choosing characters in whom are clearly exhibited those qualities most to be desired in the lives of boys and girls of Intermediate age—such qualities, for example, as self-control, purity, loyalty, moral courage, generosity, forgiveness, honesty, and faithfulness.

Can you suggest Bible characters in whose lives such qualities are prominent? Would a study of the life of Simon Peter be a valuable lesson in loyalty? Perhaps your first thought is of the occasion when Peter showed the white feather, denying his Lord. But recall his renewal of loyalty after the resurrection, the boldness with which he preached Christ on the day of Pentecost, and other later incidents in his career. Turn now to Lessons 4 and 5, Second

Year Intermediate Course, International Graded System. Note the common aim of the two lessons: "To show from the life of Peter that loyalty to the will and to the cause of Christ is essential to Christian character." Study the lesson both in the Pupil's Text Book and the Teacher's Manual. Would this study, in your judgment, be of interest to an Intermediate class? Would it be likely to inspire loyalty in the pupils? Thinking of the Bible characters familiar to you, can you suggest some whose lives teach lessons of self-control, faithfulness, forgiveness, and friendliness? Having made your list, consult the lists of titles of the First and Second Year Intermediate Courses, International Graded Lessons. How many of those which you listed are found among the lesson titles? Next consult the lesson aim in each case and note whether the life quality or characteristic named therein is that for which you made choice of that particular character.

As a statement in different form of some of the more important principles which we have stated as bearing upon the adaptability of personal life studies to this age, compare the following quotation from the Foreword of the Teacher's Manual, First Year Intermediate Course: "Moral teachings are involved in life studies, but the purpose is to present them in the concrete as embodied in conduct. So, and only so, are the feelings touched. The imagination becomes our ally. . . . The purpose of these studies is not to present truth topically. . . . We are seeking to make the great men of the Bible familiar characters, that we may live with them in imagination, feel the impress of their personality,

be inspired with their victories, and be taught by their errors. The end sought is a religious impulse through the appreciation of noble qualities which the pupil sees in heroic lives. It is the total impression of the life upon which we depend, and the pupil must be given a full length picture that he may see the character as a whole."

Studies in History. In most cases boys and girls of twelve and thirteen will be studying history in the day schools. Such investigations as have been made seem to indicate that the historical sense is comparatively slight previous to the twelfth year. From the twelfth year on it develops rapidly. While, as we have said above, the first concern in the presentation of the great characters of the Bible should be to acquaint the pupils with their inner lives, it should also be possible to give them some connected idea of the course of history. They should get during these years not only an elementary acquaintance with the history of Israel and of the early church, but also some knowledge of modern religious history. The history of the Reformation and of modern missions may be presented in such personal terms as will be fascinating to Intermediates.

Religion as Life. During childhood, as we have seen, religion is likely to be chiefly a matter of observing forms. The Junior, especially, is often characterized as a legalist and his religion as legalism. Now, with the deepening of the inner life which comes with the beginning of adolescence, there is presented the opportunity and need of vitalizing these earlier religious forms. To the Intermediate

religion should become life. Whether this change takes place depends, in many cases, upon the religious teacher. The pupil is now capable of appreciating what it means to live a life of friendship with God, to share the divine will and purpose, and to hold communion with the Great Companion. The need is not so much for lessons upon these subjects as for the constant presentation of religion in these terms, whatever the lesson subjects may be. The studies in the lives of the great characters of the Bible afford abundant opportunity for this emphasis. In addition, it is desirable that occasional lessons shall be topical in character, directly presenting religion as life, as friendship with God, as living the life of the Spirit.

Religion as Social Conduct. The fact brought out in the preceding chapter, that adolescence brings the new birth of the individual in relation to society, should be taken account of by religious education. Lessons which picture the group or gang actuated by a religious motive are helpful in directing the new social interests to religious ends. Again, the pupils should be repeatedly impressed with the truth that the test of a religious act is its social quality. Commendation of abstract virtues or the classification of specific acts as virtues will have little influence, but the suggestion that particular acts be put to the test of their social or unsocial quality will bring a ready response that will be quickening in its effect upon their own lives. "The question to be raised in the pupil's mind concerning an act or a course of action," says Coe, "is not, Is it industrious? courageous? persevering? but, What persons

does it affect and how does it affect them? . . . Let us stop studying virtues, and study instead what actual men do, and why they do it. . . . Let the pupil be led to analyze the case himself and to make discovery for himself of the breadth or the narrowness, the social constructiveness or destructiveness, of the conduct involved in it."

Here, again, the need is not so much for topical lessons as for this particular emphasis and method in the presentation of whatever lessons are taken up. Studies in the lives of biblical characters present frequent opportunity for this emphasis.

Thought Questions

1. What life stories did you read during the Intermediate years? In what ways were you helped or injured by them?
2. What Bible characters did you most admire? Why?
3. Why, do you think, does history interest Intermediates?

CHAPTER XIV

THE NURTURE OF INTERMEDIATES

"JOHN, why don't you come back to Sunday school? We've got a new system now." John's sister, who overheard the question, decided to look into the matter. The brother was out of Sunday school by restraint of the parents, who offered him the alternative of "behaving" if he went, or of staying at home. What could this new system be? Upon investigation it was learned that a new teacher had been appointed for the class. When he went into the classroom the boys sized him up as good-natured and harmless. The usual exercise of sitting in the window ready to slide out was begun as per schedule.

But something happened. The new teacher asked the boys to be seated. All obeyed but one. After refusing to obey a second time, he was caught by the collar and set down in his seat forcibly. Then the teacher said, "Now, boys, if any of you want to try going out of the window, go ahead, but I weigh two hundred pounds, and I will sit on the first fellow who attempts it." The "new system" at once proved to be both effective and popular, while the new teacher became the boys' hero.

The teaching of a class of Intermediate boys is a big enough job for any man. It belongs under the head of "big business," and will tax anyone's resources. Why? It is not because these boys are

naturally bad; they are really good at heart, with strong religious tendencies, but they have a life of their own very different from an adult's, different from that of any other age group, and the teacher who trains them in religion must know the rules of their life and must play the game accordingly.

Qualifications of an Intermediate Teacher. What kind of teacher would you select for Intermediate boys? What kind would you select for Intermediate girls? Think back a few years and recall the teachers whom you liked best during those years. What made them attractive to you? Were these qualities which they showed altogether natural gifts, or did some of them seem to be cultivated? Perhaps the first fact which you recall about your popular teachers is that they were your friends. They possessed qualities which you were eager to possess. They seemed to believe that your association with them would mean something good to their own lives as well as to yours. They must have had confidence in you, believing that you would "amount to something after all." Perhaps they seemed to have a genius for assigning to you tasks which you could do. Who knows how much patience and resourcefulness it took on their part? All you know is that they seemed always to expect something good of you, and, strange to say, frequently got it out through the tasks which they assigned.

Did you ever pass through the period when you felt "Nobody understands me," and then meet a teacher who seemed to know just how much you longed to do things, how painfully you suffered from your own blunders? If you ever had this

experience, you know what one teacher can do for a life. Is there any greater privilege than that of returning the kindness by doing the same thing for somebody else?

Facilities for Intermediate Work. But the personality of a teacher is not the only factor in the nurture of Intermediate boys and girls, though it is the greatest. "I don't know what is the matter with me, Mr. ——, but I have a hard time teaching the graded lessons to my boys," said a teacher of thirteen- and fourteen-year-old lads.

"How many have you?"

"Twenty-five."

"Where do they sit?"

"Out here on the pews."

It seemed unthinkable, for the church was a large one with many rooms; but it was true, and the teacher wondered if the fault were not with her! Many of our Sunday schools load a teacher with handicaps and then wonder why they do not get better results. This teacher needed a smaller class and some facilities for work. It would have been ideal if she could have had a class of not more than eight or nine in a room by themselves, with pictures and trophies on the wall, with sand table and stereoscopes available for use when needed, and, of course, with athletic equipment somewhere in the building. But few schools can have separate rooms for all of their classes, and experience is proving to-day that excellent results can be obtained by having small classes around tables in one large room.

Intermediate Organization. This leads to the question of organization. Of course teen-age boys and

girls should have their own department and class organizations. The boys at least are certain to organize in gangs somewhere, and fortunate the boy whose home and church provide an outlet for this gang instinct. While the girls may not organize so instinctively, they will be enthusiastic about it if the opportunity is given. This is the age of team play. If the boy or girl takes Christ at all, he will take him into all his activities. The Sunday-school class offers one of the best opportunities for team play that is known. The recreational and educational programs of the Boy Scouts and the Camp Fire Girls may be very useful to the church when conducted under the auspices of organized classes.

But there is another reason for organization in addition to the fact that such is instinctive. This instinct was implanted to fit them for the business of life, which always involves working with other people. Youth must be trained to plan things for others, to carry responsibility. The boy or girl who has served as a class officer or committee member for a few years will learn both how to initiate plans and how to carry them out.

For these reasons both the classes and the department should be organized with pupil officers, the superintendent and teachers acting as counselors. The success of the department will depend very largely upon how much of the work the pupils do themselves.

But what can Intermediate boys and girls do when organized? What do we want them to do? What does Jesus expect of members of an Inter-

mediate Department? Undoubtedly he expects them to learn how to talk to the Father. We call this an act of worship. How much do you suppose the Intermediate boy and girl, meeting with the adult school for opening and closing worship, think about talking to the Father? How much thought do they give to the songs? What do the prayers mean to them?

But suppose that all the pupils of twelve to fourteen meet with the teachers by themselves. Suppose that they select the songs and lead in prayer. Suppose that they plan any special features which are introduced. Is it not reasonable to believe that in this case some, if not all, will give close attention to the service because it is theirs?

Training in Worship. Why is it so difficult for some people to pray? Prayer is not radically different from any other form of conversation. It requires two things: something in common to talk about, and ability to express one's thoughts. It is not difficult to find something to talk about if these young people are trying to do something for Jesus Christ, but expression of one's inmost thoughts is difficult, and involves practice. The Intermediate boys and girls when together can ask in one or more sentences for the things which they really want. In time public prayer will become easy and will be enjoyed as a privilege.

We were discussing young people's problems one evening when a suggestion was made for the opening ten minutes of a class session. "Oh, I cannot do that," a teacher replied. "We use that time for training in prayer."

"What is it you do?"

"We use the first ten minutes of every class session to train in prayer. Of course they pray in a boy's language, but their prayers are genuine. I also try to help them in learning right forms of prayer through the prayers which I offer, and encourage them in the habit of daily prayer."

"How old are the members of the class?"

"Thirteen to fourteen."

"How many have you in the class?"

"Oh, it was very small at first, but we have twenty-five now, and I have an assistant teacher."

This woman was training her boys to pray out loud, and her effort was evidently popular as well as effective. It is not hard to find many Intermediate classes where every member can lead in prayer, and, surely, next to the family altar, there is no better place to teach them how to do this than in the small class, where practically all are of the same age.

The Religious Life. We have just been considering how to guide pupils in the oral expression of their Christian life, but another question lies back of that: How may we lead them to commit their lives to Jesus Christ? The twelfth year, at the beginning of this period, is one of the times when young lives most readily accept the leadership of Jesus Christ. Many factors are at work to produce this result: hero-worship, the new feeling for others which comes with the dawn of adolescence, and other qualities which have been previously described. How may parents and teachers take advantage of this opportunity?

The Sunday school does so in two ways. In the first place, its curriculum is planned with this definite objective. By showing how much God does for others, how boys and girls can be helpers of God, and how great men and women in Bible times and since have been helpers of God, it seeks to create a desire to follow this greatest of all leaders and do these heroic things. For the twelfth year the simplest and most vivid account of our Lord's life is used, so that the child will see Jesus Christ in action and desire to follow him. In the second place, Decision Day, which may be observed on Palm Sunday, is an approved method. Cautions need to be raised in connection with this service. The appeal should not be weakly sentimental nor directed to the child's fears. Jesus Christ asks for a service of love. Boys and girls will yield such readily if shown how they can use all of their boundless energy in his service. The main dependence should be placed upon the personal interview. The most successful Decision Day services follow careful preparation. A frank, wholesome talk between teacher or pastor and each pupil who has not yet committed himself to Christ is necessary for the best results.

Intermediate Play and Recreation. Few tasks are more important at this age than guidance in play. Play is one of the dominant instincts of this period and all instincts are God-given. The Intermediate Department has a great opportunity in providing ample facilities for play, including athletics, socials, and every other sort of wholesome recreation. Here is a chance to solve one of the objections to small classes. Boys and girls often prefer a large class,

so that they can have "a good time" together. Large groups may be aids to a good time, but they do not help in study. Let the department provide through proper committees abundant opportunities for all to have a good time, while the classes remain small for the sake of better study.

It is hard to draw the line between work and play. The difference is commonly supposed to lie in the purpose of the doer. Play is for its own sake, work is for some outside end, no matter how pleasurable that may be. However, there is little advantage in drawing much distinction between the two for pupils of the teen years. The things which these young people do for the sheer joy of doing them would be hard work to some adults. Who has not seen the girl of this age taking care of a baby and finding it the best of fun? Who has not seen boys helping on a delivery wagon or on some building or at a convention, and counting their hard work as a great picnic? To keep the spirit of play in all his occupations is the ambition of many an adult. It will not be difficult for Intermediates in anything that involves physical activity.

Service Activities. Encourage each class to see how much they can do for others during the next school year. Let them list things that are possible to do at home, at school, in the church, in the neighborhood, and, last of all, but not least, for distant communities. The young people themselves will offer many suggestions. It is the teacher's part to offer additional ones and guide to right choices.

Taking care of a younger brother, playing a fair

game, running errands for some church enterprise, helping to keep the city streets clean, raising money by self-denial or by an entertainment to support at school a boy in China—these are only types of the deeds of service which Intermediate boys and girls will gladly perform. Since activity is their dominant interest, we must give them Christianity as a religion of action. If the early adolescent can be guided to use his surplus energy in the service of Jesus Christ, noble Christian character is assured.

Thought Questions

1. Who is the most popular hero with the Intermediates of your community? the most popular heroine? Why?
2. How many pupils of this age in your church can pray in public? Give reasons for the condition which exists.
3. Which do you prefer for this period, a department with pupil officers guided by an adult counselor or one with adult officers? Why?

CHAPTER XV

MIDDLE YOUTH

In Booth Tarkington's story "Seventeen" we have a charming picture of the boy as he reaches the stage of middle adolescence. We see him in his room, with his door locked, rehearsing before his mirror the manners which he considers necessary to make an impression on the girl who is visiting in town. We sympathize with him as he is forced to meet the same young lady when he is engaged in the task of carrying home his mother's purchases from the second-hand store. We are surprised at the fine manners which he displays and the care with which he conducts himself at the party. Surely, we say, this is not the same boy who but a short time ago was gorging himself disgracefully upon bread and butter and brown sugar and apple sauce. Surely this is not the avowed girl-hater whose acquaintance we made at the beginning of the story.

The changes that took place in this boy are thoroughly characteristic. In our study of early adolescence we found that boys and girls were awkward and uncertain in their movements, unsteady and inclined to be unreliable in their thinking, and shy and uncomfortable in the presence of individuals of the opposite sex. These characteristics appeared to be so deeply rooted in the make-up of the individual that we almost despaired of

his ever growing up. But it often takes only a short time for the boisterous, overgrown, awkward boy to become a self-composed, graceful young man. The same is true of the girl.

The change from awkwardness to comeliness is one of a number of changes that are sufficiently important to justify us in saying that our student is no longer an Intermediate. When we come to study late adolescence in Chapter XVIII, we shall find that our boys and girls have become young men and women and have taken on the characteristics of adulthood. *The period of fifteen to seventeen seems therefore to stand by itself.*

It is, of course, necessary to remember that in the development of individuals and of groups there are no sharp dividing lines, but that the one period shades off into the other. It is also necessary to recall that some individuals reach a given stage considerably in advance of others, and that, in general, girls develop a year or so earlier than boys. We may expect to find that some who have passed the fifteenth, or even the sixteenth, birthday are still, as far as maturity goes, far back in the early adolescent group. Others, who by calendar age might be expected to be in middle adolescence, are sufficiently developed to belong to the Young People's Department.

Interest in Others. The new interest in persons of the other sex which appears in middle adolescence is a characteristic that brings with it various other changes. Just which is cause and which effect is perhaps hard to determine. The important point is that the changes come simultaneously. An easily

noticeable fact is the increased attention to personal appearance. This explains why James spends hours in learning how to get his tie fixed to suit him, and why Mary lingers in front of her mirror trying to arrange her hair a new way in spite of impatient calls that breakfast is waiting.

With this new interest in persons of the opposite sex there comes a lessening of the gang spirit, which was so prominent in the preceding period. The interest centers, rather, in parties and other social groupings. Whereas a little while ago he wanted to spend his whole time with his small circle of chums, he now welcomes the opportunity to meet other people of his own age. Perhaps the new interests crowd out the older, but whatever may be the reason, the boy is now a little less tied to the narrow circle of the gang and is a little more ready to seek the companionship and approval of a larger circle.

With the enlargement of the social relationships there sometimes develops a peculiar friendship between a young person and an older acquaintance. This is particularly frequent among girls. It is usually called "a crush." If understood and rightly used it may be helpful to both individuals, but in the main it is abnormal and should not be encouraged.

The disappearance of the physical awkwardness which was so characteristic of the years immediately preceding is in part due to a determined effort to win favor in the eyes of his social group, but it is even more largely due to important physiological changes. By referring to the chapter on "Early

Youth" (page 124) it will be seen that after the early adolescent period boys and girls do not grow so rapidly. That means that the muscles are no longer being stretched out of shape and the individual is given an opportunity to learn again how to use them.

The unsteadiness and unreliability of the earlier period now passes away, and young people are ready to take up more continuous and systematic work. They are ready to shoulder larger responsibilities than before. However, it should be remembered that the endurance of adulthood is not yet attained and overstrain is easily possible.

Work and Leisure. At this age a large number of our boys and girls leave school. Entrance into the company of wage-earners involves changes in many respects and has important effects upon the young lives. Of these changes perhaps the most significant is the change in companionships. The new associates have other interests and ways of thinking, and these are certain to be influential.

Going to work means a readjustment of the leisure period. In the years of school life many evenings were occupied with home study, while time for play was found during the day. Now the day's work is done during the day, and unless the time is given to night school the evenings are free. There is developed, therefore, a tendency for the individual to spend the evening on the street, or at the movie or library, or in some occupation of his own choosing.

The fact that the boy or girl is now a wage-earner contributes to the tendency to develop a new attitude toward the leisure period. During school life the parents carried most, if not all, of the

responsibility for the support of their child. With this went the feeling that they had a right to exercise a considerable degree of control over his whole time. With the coming of entire or even partial self-support many parents and most sons and daughters feel that the right to manage spare time is no longer chiefly a question of parental authority.

A further contributing factor to this independence of spirit is the fact that in the shop or factory the boys and girls are subject to the same rules and accorded the same privileges as their older working associates. There may be differences in the wage scale or in the kind of work done, but they are all employees of one concern and are in most respects treated alike.

We are, of course, interested also in the large number of boys and girls who spend these years in high school. While they are not subjected to the new social conditions faced by those who go to work, they share with the latter some of the same independence of attitude. There is, in addition, a greater freedom and spirit of self-government in the high school than prevails in the elementary school. In the matter of self-government the high-school student is therefore not very different from the wage-earner.

This attitude toward the use of the leisure period has its reflex effect on the whole life. The Sunday school faces serious problems, then, in dealing with these characteristics of the life of the Senior. Both in the curriculum and in the social activities adjustments must be made.

In making these adjustments it is necessary to

keep in mind the interests and abilities of the students. There is likely to be a strong interest in athletics at this time. There is more endurance than before and a consequent readiness to undertake physical training. The interest in social affairs, which is developing rapidly, together with the interest in athletics are primary resources for the Sunday-school teacher. We must assist the student to the discovery and adoption of Christian principles of conduct in all his activities.

The changes that come in middle adolescence are not so evident when the boy or girl is in the presence of older people as when he is with those of his own age. Indeed, he will scarcely be willing to confess to father or mother that he is now eager to go to parties or that he would really like to know correct social usages. This may make boys and girls even more secretive than before regarding their personal affairs. Although parents may find it increasingly hard to understand their boys and girls at this time, that is but a stronger reason for taking especial care to establish a bond of sympathetic relationship. If Jack's family, instead of poking fun the first time that Jack is called "Mr. Jones," would only remember that Jack feels that it is about time that people should so address him, they would be more successful in maintaining a cordial relationship with their almost grown-up son.

Self-Government. Each phase of the changes that come at middle adolescence brings problems for the Sunday school. The question of self-government is particularly serious. Young people who very largely

manage their own affairs all of the rest of the week will not readily fit into Sunday-school plans in the making of which they have absolutely no share and the reason for which they do not understand. Our boys and girls are becoming young men and women, and in their own eyes have nearly, if not altogether, arrived at that degree and insist on being treated as such. In the factory and shop, at the movie or on the street, they are accorded the rights and privileges of adulthood. They are more keenly conscious of this at this time than they perhaps ever will be again. Perhaps this spirit is already overdeveloped and needs to be checked rather than encouraged. In any case it must not be ignored. If the Sunday school is to minister to their religious needs, it must recognize these new attitudes and adjust its work accordingly. Its plans and decisions must appeal to them as right and useful, and the only way that has yet been discovered to accomplish this is to give the boys and girls a share in the formation of those plans.

A considerable degree of self-government is important not only that the student may not feel that he is being "bossed," but that he may find for himself ways of using his newly enlarged desire to be useful. Young people of this age develop the ability to feel very keenly. They are especially sensitive to an appeal to self-sacrificing service, whether it be foreign missionary work, military service, or what-not. Indeed, they are liable to go to great extremes of self-sacrifice. It is important that this strong social attitude be neither allowed to shrivel up through lack of use nor entirely spent through waste-

ful indulgence. Sometimes they give themselves to this work in wild abandon and then, upon experiencing some of the difficulties and disappointments which inevitably come, react in the very opposite direction. The Sunday school must find ways by which this desire to be socially helpful may be cherished and strengthened.

Both in practical social activities and in the solid study that is to serve as a preparation for future participation in the work of the Kingdom, the Senior is ready for more systematic and constructive work than before. Whereas the early adolescent found himself precipitated into a new world and made haste to see first one point of interest and then another and another, the middle adolescent has, to a certain degree, found himself and is ready to devote himself more continuously to one section of the whole field. How the study materials may be fitted to this need will be shown in the next chapter.

We have already spoken of the breaking up of the narrow social attitude that makes possible the gang and the clique and the reaching out after a larger and deeper social feeling. The young man's or young woman's friendships are both many and strong and cannot be easily broken up. Friendship now means more than it ever meant before. One life seems to become a part of the other in a very real sense.

Religious Life. This social feeling, this craving for companionship in which there shall be both give and take, has its climax in the desire for a deeper and fuller companionship with God. *At about sixteen occurs the second great climax of religious*

awakening. It is exceedingly important that at this time young people come to a close and satisfying personal relationship to God. This relationship is the crown and center of life and gives meaning and purpose to the thinking and to social living.

This new and higher realization of the meaning of the Christian life is not only made possible by the enlarged capability for friendship, but it in turn makes possible a much finer and more serious identification with the work of the kingdom of God. This is a very precious possession and should be carefully nourished and organized. The Senior should be brought to identify himself with the activities of the church and other religious organizations. He should find means of living out the spirit of service, and he should learn to do it in the way that will be most helpful both to those to whom he devotes his service and to himself. Ways in which this can be done will become evident in the next two chapters.

Thought Questions

1. Make a list of characteristics peculiar to the Senior. Which of these do you think is of first importance to the Sunday school?

2. What would you say are the chief religious problems of Seniors?

3. Mention some ways in which the Senior teacher's task is different from that of the teacher of Intermediates.

CHAPTER XVI

LESSONS FOR SENIORS

By the beginning of the Senior period a large proportion of the boys and many of the girls who were in school at ten years of age have left school permanently. In most cases this is by the pupil's own free decision and in many cases it is against the protest of the parents. Unrest and dissatisfaction with the school is likely to begin at eleven or twelve and may reach a climax as early as thirteen, but more often the break comes at fourteen or fifteen. The break with the public school is paralleled by the break with the Sunday school. Boys begin to think they are getting "too old" for Sunday school at eleven or twelve; some leave at thirteen; with many, dissatisfaction reaches its climax by fifteen, and by the close of the Senior period very few boys remain in the religious schools.

The explanation of the failure of the schools to hold their pupils through these years cannot be given in a sentence. The problem is not a simple one; it is exceedingly complex, and it cannot be solved by cheap expedients or superficial panaceas. Any thorough analysis of the problem, however, is certain to lay emphasis upon three factors—the personality of the teacher, materials of instruction, or lessons, and methods of instruction. In recent years there has been a notable increase in the enrollment

of boys in public high schools, an increase generally attributed to changes in materials and methods of instruction which have brought them more nearly in line with the interests and future occupations of boys. What suggestion may be gained from this concerning materials for religious instruction?

As a general principle we may say that *the lessons should be intimately related to the experiences and problems of the pupils' lives, or should be such as seem to the pupils to be of direct interest and value.*

All studies of the religious life made in recent years agree that the most significant climax of religious interest and development in life comes at about the sixteenth year. This is usually manifested in some form of spiritual crisis. Religious decision may now be expected with some assurance. If a definite decision for a Christion life has been made earlier, this new interest is likely to be manifest in an increased moral earnestness, with more of conscientiousness in conduct, a deeper religious devotion, and a heightened appreciation of spiritual values. These effects are also likely to be concomitants of religious awakening. There is almost certain to be a decided interest in future occupation or lifework.

The Life of Christ. In recognition of the deepening religious interest of this period and as an aid in securing definite life decision for Christ, it is important that the life of Christ be studied at about the fifteenth year. The simple outline of his life presented in the earlier study (see page 105) should now be expanded with some degree of comprehensiveness and completeness. While major attention

should still be given to the deeds of Jesus in order that the presentation may be concrete, the study of his ministry of service should be so conducted as to yield clear conceptions of the elements of his character, together with such appreciation of its beauty, strength, and symmetry as will make the character and life of Jesus the supreme life ideal of these boys and girls. Compare with this the following statement of the purpose of the course "Studies in the Life of Christ," in the International Graded Series: "The purpose is to present Jesus to the mind and imagination of the pupil in a way that will lead to personal allegiance to him and to earnest espousal of his cause. The method is not so much the presentation of the facts of his life as the awakening of an admiration of Jesus and an appreciation of his character in all its transcendent symmetry and strength, full of grace and truth. The spiritual impulse will be given to the pupil by leading him to appreciation. The material for a decision to follow and obey Christ will be furnished by helping him to form a moral judgment on the divine character revealed in the words he spoke, the life he lived, and the death he died" (Teacher's Manual, p. viii). Turn now to an outline of the lessons of this course. Note the three parts, and read thoughtfully the full list of thirty-nine lesson titles. Carry your examination of the course one step further by turning to Lesson II, "Jesus a Friend to All." Read attentively the entire lesson, first in the Pupil's Text Book, then in the Teacher's Manual. What elements of Jesus' character would the study of this lesson impress upon the pupil's

mind? Would this lesson, if well taught, make an appeal to Seniors to which they would respond with a deepened appreciation of Jesus? If time permits read one or two other lessons in this course with these same questions in mind.

Principles and Ideals of Christian Living. Following a study of the life of Christ in the fifteenth year, no more important or vital question can be presented for consideration than *"What is it to be a Christian?"* The discussion of this question should be comprehensive and thorough. At the same time care should be taken to avoid abstract and purely doctrinal discussion. To hold attention and to secure that participation by the pupils which is so desirable, the discussion must be in concrete terms, connected constantly with their own daily experiences. If the pupils have made the study of the life of Christ which has been suggested as desirable, definite significance in their minds will attach to the answer, "To be a Christian is *to live a life like Jesus lived.*" What would Jesus have me do? is a practical question which boys and girls of this age may be taught to ask in many actual situations of their daily lives. We may expect to hear the objection, "No one can know what Jesus would do in a particular situation if he were living to-day." We cannot agree that this is a valid objection. Experience with Senior boys and girls shows that those who have studied the Gospels in their earlier years almost invariably have a definite idea of what he would do or would not do which is satisfying to them and influential in determining their conduct. It will aid them in deciding what Jesus would do to

suggest that they consider, when in doubt, what is the loving thing to do? Now, much more than earlier, the concept of the Christian life as the life of love will seem meaningful to them. In urging this concept we will be close to the heart of the gospel. The chief essential is to base the discussion on life materials, avoiding theory. As a typical example of illustration which will appeal to them, consider the following: A young British soldier, after being fourteen months at the front, was expecting a furlough. Just about the time that he should have arrived in East London, however, a letter came. It read: "Mother, I found a man just close by me who was very sad. I said to him, 'What's the matter, Bill?' He said he had just heard his little girl was very ill, and he could not get leave to go home and see her. Mother, I know it will be a great disappointment to you and dad, but I went to my officer and asked him whether Bill could not have leave instead of me. So Bill is having leave in my place and I am staying behind. I know you will be disappointed, but I wanted Bill to see his little girl."

A second answer to the question of what it means to be a Christian should enforce the principle that to be a Christian is *to live the life of faith.* Faith may be considered as a very abstract thing or as an exceedingly practical matter. Its practical aspects will appeal to Seniors. Examples of faith abound in the lives of young people, as well as of those of men and women of great material and spiritual achievements, and these common examples of faith may be used to illustrate and interpret it as it is

seen in the lives of the spiritual heroes of the race.

Again, to be a Christian is *to live the life of service.* While it is true that the altruistic feelings have not yet reached their full development, they are manifestly present in these boys and girls, and they should be appealed to. Perhaps of most importance is to supply lessons rich in their suggestiveness of things which Senior boys and girls may do, and which at the same time will appeal to their sympathies and thus awaken and nurture the spirit of unselfish service.

Membership in the church should be connected with the thought and purpose of service. While it will not be amiss on occasion to emphasize the privilege and benefit of Christian fellowship in the church, the first and strongest emphasis should be placed upon the opportunity and obligation of service in and through the church. It is, of course, desired that these young people who are coming into membership in the church shall be intelligent church members. Lessons should be furnished them which will inform them concerning the organization and government of the church and concerning its ordinances and sacraments. Other lessons should be provided which are adapted to give them information and develop their interest in the teaching work of the church, in its social-service activities, and in its missionary work.

Once more, the question concerning what it is to be a Christian should be answered in terms of *loyalty to and fellowship with God in Jesus Christ.* Is loyalty a quality usually present in the boys and

girls of this age? Are boys as a class more likely to manifest loyalty than girls? However these questions may be answered, it will be agreed that it is not difficult to impress upon both boys and girls the meaning and value of loyalty. Likewise it should be made clear to them that to be truly a follower of Jesus requires loyalty to him, an abiding purpose to make his will supreme in life. This may be impressed by a study of the loyalty of the first disciples of Jesus and by that of eminent Christians in later centuries whose steadfast devotion at whatever cost has made their names to be as rare ointment poured forth. Loyalty and fellowship go together. Without loyalty there can be no deep, abiding fellowship.

Fifteen and sixteen are years of loneliness, and the thought of friendship with Jesus, with its accompaniment of constant fellowship, appeals strongly to both boys and girls. Again and again in impressive ways the possibility and privilege of fellowship with the Great Companion should be brought home to their hearts. Unless the divine friendship becomes a reality in these years it is not likely to be realized later in life.

Practical Ethics. The study of the principles and ideals of Christian living is not fully complete when the question of what it is to be a Christian has been satisfactorily answered. There are many Christians whose religious lives are not as strong and fruitful as they might be because of a lack of appreciation of the moral principles which should be determinative in daily conduct and the ideals which should inspire to beautiful and holy living. During these

years we should continue the effort, begun earlier, *to build up a high appreciation of moral values.* As before, well-chosen stories used as supplemental reading will be an effective means of doing this. Stories may also be used *to deepen the sense of moral obligation.* Lessons should also be used which have been chosen with the aim of quickening the sense of ought. Here, again, it is best to keep close to the concrete, observing conscience at work in the lives of others and encouraging discussion of occasions when it has asserted itself in the experiences of the pupils. As an example of the right kind of material study Lesson VII in "Studies in Christian Living" in the International Graded Series. The quickening of conscience in connection with the new assertiveness so characteristic of these years creates special opportunity for the development of moral individuality. "A constant effort must be made to inspire to self-mastery. . . . Now, if ever," says Littlefield, "the youth must be helped to develop the power to act independently on moral questions." Some very practical help, such as modern psychology makes it possible to offer, should be given on how to meet and overcome temptation. Lessons should be provided on such subjects as the mastery of habit, keeping one's word, honesty in little things, observance of property rights, clean speech, gambling and betting, purity of thought and life, liquors and tobacco, and other similar topics. In these studies in practical ethics much will depend upon the method of presentation. Preaching or abstract moralizing will have little effect. These are topics on which boys and girls are themselves

making observations; the teacher's part is simply to guide the discussion and endeavor without apparent anxiety or dogmatic statement to see that right conclusions are reached.

It is to be expected that there will be manifest in the lives of these pupils some measure of failure to realize the highest Christian ideals. Boys and girls of fifteen and sixteen are not mature Christians, and unreasonable requirements should not be made of them. The evidences they show of immaturity should be borne patiently and sympathetically. They need to know the meaning of repentance and forgiveness and their place in a Christian life. Definitions will avail little, but the recognition of repentance and forgiveness in the lives of others will be helpful. The same principle holds in teaching patience, humility, self-denial, and other graces which are expected to be shown in mature Christian character.

Lifework Studies. By the beginning of the final year of the Senior period, namely, the seventeenth year, a keen interest in opportunities for service and in lifework may be expected. This interest is one which is likely to dawn suddenly and unheralded, rise swiftly to its climax, and culminate in a quick decision from which there is no appeal until years have passed. The fact that such an interest may be expected to develop at this time is a challenge to moral and religious education which cannot be ignored. How may we best meet it? On the success with which it is met depends the number of recruits enlisted by the church and other agencies for the work of missions, the ministry, social service,

reform, and philanthropy. Lessons are needed which will present definitely and attractively all of the various major opportunities for service for both men and women in the professions, in the trades, and in business, as well as opportunities for religious and social service where part time only is given. "The World: A Field for Christian Service" in the International Graded Series is a course which aims to do this. If not already familiar with the course, examine it carefully, noting the statement of aim, its scope, and the topics in detail. If well taught, this course cannot fail to be helpful to young people in revealing to them abundant opportunities for service and in aiding them to a wise and discriminating choice of a field of lifework.

Thought Questions

1. What proportion of your early companions in Sunday school are no longer members? Why did they leave the Sunday school?

2. What is your present thought of what it means to be a Christian? How does this differ from your earlier ideas?

3. Are the pupils of Senior age in your Sunday school interested in their lessons? If not, why not?

CHAPTER XVII

THE NURTURE AND TRAINING OF SENIORS

"Oh, but I wish you lived in our town!" She was talking to a teacher whom she had met on an Atlantic liner. They had become well acquainted and the girl was telling about some of her difficult experiences, some problems she was trying hard to solve wisely, while her parents and friends were plainly nervous about the outcome. "Isn't this how you felt; isn't this what you were trying to do?" asked the teacher. Then came the answer impulsively, "Oh, but I wish you lived in our town!" She felt that if this teacher only lived near enough, he could probably convince her parents that she was just as anxious to do right as they were to have her. She wanted some one near who would not only understand her but would also have confidence in her.

How much the life of a youth is determined by his guide, his counselor! Fortunate the one whose father and mother live close to him as chums, for no one else can really take their place. However, some need desperately a more competent guide than their parents, while everyone will find himself leaning upon a few counselors in addition to his parents. When we compare in later life the careers of our high-school and college classmates, it will become clear that often the difference between success and

failure has been more a difference in counselors than in natural ability.

The Teacher of Seniors. What kind of a teacher would you select for a Senior class if you were in charge of the department? Many qualities will occur to you immediately, and it is hard to tell which should come first because all are so important. However, you can find at least the making of a successful teacher if you pick out one who is sensitive, quick to respond to all that is going on in the mind and habits of youth. "Nothing human is foreign to me," said the Latin poet. Precisely such a person is the one needed as teacher of a Senior class. The world is a big world to his pupils, full of thrilling possibilities, and it must be so to him.

A member of the Senior class in high school once said to his Latin teacher, "Professor, what is there to read in Latin after Virgil? Have we just about covered it all?"

"Yes, just about," he replied, but I think I can see now the twinkle in his eye which then escaped notice. Two attributes of youth were expressed in the question: one a desire to get all there is out of á branch of knowledge and, second, a feeling that there is not much left of the world to conquer. Youth needs a teacher who sees a big world to conquer, who can feel thrills with the one who wants to go into business, to practice law, to preach, to write, to make a home, to do anything that is worthy.

Another test should also be applied. The teacher must be the kind of a person that the class members would like to become. If not, some one else will

really be the moral guide of that class, for they will look straight over the head of the nominal teacher and imitate in speech, dress, and action their ideal member of the community. Knowledge of youth, attractive personality, confidence in the good qualities of youth, and a determination to bring out and develop these qualities—these are absolutely prerequisite for a teacher of Seniors. If he has these qualities, he will be quick to feel with his pupils, quick to catch their viewpoint, to understand aspirations and difficulties which the pupil may not express, and able to give counsel in a way which will not hurt. He will also measure his success not by the amount of work which he does in their presence, but by the amount of work which he secures from them, the degree in which he has developed them for life.

Class Groups. Now for the first time larger classes may be recommended, but even here it would be better for the study groups to be small, and composed of those who are particularly interested in the subject studied. Many a Senior class of thirty members, while holding its social life in common, could very profitably divide into three groups for the lesson period. In some cases three separate classes would be better; in others, one class organization with two of the groups under assistant teachers for study.

A separate classroom, well equipped for study and social use, is desirable. Chairs with an arm rest for writing are the ideal. A blackboard, maps, and a reference library should be accessible. Somewhere in the church building should be a platform and

auditorium suitable for entertainments or the dramatic presentation of missionary and other lessons.

Self-Government. Did you ever hear the complaint that "young people of to-day will not take responsibility as they did in our day"? Is there any truth in the statement? If so, can you find any reason for it? How many organizations in your church are actually managed by young people under twenty? We are not training the coming race to take responsibility. It is so much easier for adults to "do it themselves" than to allow young people to initiate their own plans that too many adults at home and in the church take the easier way, to the detriment of the young people.

How do people usually learn to take responsibility in business or household duties? How do young women learn to cook? Through talking and being talked to, or through actually planning and preparing a meal after instruction has been received? Who are the men who come to positions of great responsibility? Are they not, as a rule, those whose parents or employers after assigning important tasks have encouraged them to think and act for themselves to meet the emergencies of their work? The same method must be adopted in training youths to shoulder and carry successfully responsibilities in Christian work. Adult guidance is needed, but the wise guide or counselor will be the one who encourages the young people to plan for themselves and to carry out their own plans just as far as possible.

Organization for Seniors. The form of organization

in the Senior Department is of the utmost importance because of the needs of young life at this period. If they are ever to develop a feeling of responsibility for the work of the kingdom of God, that feeling must begin now. We have already seen (page 159) that more people commit their lives to Jesus Christ between the ages of fifteen and sixteen than at any other time in life. We have also noted that the Sunday school and the public school both show their greatest losses in these Senior years. What is the trouble? Youth is eager to do something, but insists that it be interesting. It does not care for "baby" things, but will work hard on something which it feels is important.

To meet this natural instinct the Seniors should be organized into a department, electing their own president, secretary, chorister, and other officers, appointing also Executive, Program, Service (Missionary), and Recreation Committees. The classes, likewise, should be organized with a president, vice-president, secretary-treasurer, and at least three committees—Membership, Service (Missionary), and Recreation. The principle underlying both the class and departmental organizations is the same—to give the young people themselves practice in actually taking responsibility, practice in deeds of Christian service.

"But where are your adults?" you ask. They are in their place as counselor and teachers. The counselor of the Senior, as of the Intermediate and the Young People's Department, will rank in the Sunday-school board with other departmental superintendents, but his work is actually that of a counselor.

He knows what the Sunday-morning and the week-day program will be because the Program Committee has consulted with him. But he has served them as guide and helper, not as dictator.

Under this plan of organization the service of worship becomes as much a period of training as the lesson period. A Senior will preside; the young people themselves will lead in prayer or take any other part which has been assigned. The teacher will have the class president conduct the class session, beginning with a brief devotional service after the classes have gone to their places. Then he will take up his privileged task as leader in the discussion of the lesson.

If the Sunday school is so situated that a special room for the Senior Department is impossible, it will be necessary for the Seniors to meet with other departments for a very brief song service. But immediately after singing, if curtains have been installed, the curtains can be drawn, and every other feature of the Senior program can be carried out.

Tests of a Christian Life. Christian education must be tested by its fruits in conduct. What are some of the things which a Senior ought to do? In the first place, he should have the habit of daily prayer and Bible study. Most young people who are Christians at all have habits of prayer, but not so many read their Bibles daily. The trouble is often the lack of a definite plan. Reading the Bible at random is not satisfactory. It may be better than not reading at all, but frequently may end in disappointment. If one knows something about what he will find in every book of the Bible, he may select his

readings daily with profit; otherwise, he may find a long list of names or a bitter denunciation of Israel's enemies when he is seeking inspiration and counsel. The daily readings suggested for each Senior course are provided to meet these needs.

Practice in public prayer is another item. Some say that if the heart is right, people will pray well naturally. It is no more true than to say that if one loves his friend, he will be able to speak his love fittingly. Our intimate private prayers may come naturally, but public prayer is an attempt to voice not only our own needs, but some one else's as well, and is difficult enough to require practice. Such practice can best be obtained where just a few of the same age are together with the teacher. When young people have learned to pray in the class, then it will not be so hard for them to pray in the Senior Department session, and finally with old and young together at the prayer meeting.

Leading a devotional meeting, as well as discussing various experiences and problems which confront a Christian, are also privileges which will be enjoyed by anyone who has acquired skill through practice.

Another very important item is loyalty to the general services of public worship, especially the preaching service. This is the time-honored central service of the church. It is not primarily a training service, though it has much training value; but it is an opportunity for old and young to sing together, to unite in the responses, to pray and listen together, so that each may feel during the week the heart-throb of his brother Christian, and a personal

companionship with Jesus Christ in the performance of his duties. This service needs the buoyancy which youth can contribute to it. The elders have long been loyal. Our Seniors should learn to contribute to this service in song and responsive reading, to follow every word in the sermon or prayer, to find in it the expression of their longing and the satisfaction of their need.

Recreations of Youth. Youth is fond of a good time. In days past this has been called a fault, and the follies of youth have been popularly ascribed to it. All are fond of a good time, however much their tastes may differ. Jesus himself graced many a dinner and social hour by his presence. But youth's good times are usually selected with more or less serious purpose. Some may say, "I only want to be happy," and consider happiness as one succession of unusual thrills, but none are so happy as those whose good times have been of benefit to somebody else as well as adding to their own personal enjoyment. Ample provision should be made by the proper committees for athletic sports, dramatic performances, parties, and other recreational features. Kodak clubs, sewing circles, and the like may be organized to combine business with pleasure.

People with ability to provide a good time for others are to be envied. God needs a multitude of them in the service of the church. How many lonesome ones there are who have just moved into a city, or just come to high school, who need good cheer and companionship! The Seniors, through their class and departmental organizations, can provide for this

splendidly. The Membership and Recreational Committees will have a large part in this work.

Service Activities. The Service Committee of the Senior Class or Department also has a large responsibility. The opportunities for young people fifteen to seventeen years of age are innumerable, and youth delights to give itself to some great cause. Many a sixteen-year-old is the mainstay of a tired mother, and what would the social functions of a church be like if these young people were not willing helpers? If a missionary drama or some other entertainment is to be given, here is usually the most willing talent. When the box of clothing for the frontier is packed or when Thanksgiving dinners are to be taken to the poor, the Seniors are among the first to volunteer their services. They should be given ample opportunity to express this passion for service, because in a very few years these are the ones upon whom the church must depend.

Thought Questions

1. Why does the church lose so many young people in this period? What remedies can you suggest?
2. What does "being a Christian" mean to most of the young people of this age whom you know?
3. Suggest a good program for one Sunday in an ideal Senior department.

CHAPTER XVIII

LATER YOUTH

We have now to consider the period from the eighteenth to the twenty-fourth year. It doth not appear at our birth what we shall be. A part only of our total characteristics are then in evidence. Of the instincts born with us some wane, others increase, while new ones bud. Their exits and entrances at different periods in our lives make a difference in our thinking, speaking, and acting. We are not in adult life recognized either in body or mind by those who have known us only in childhood. In our maturity we do not recognize either our own photograph or our school compositions—a mental mintage of our early days—as having anything in common with us, so great has been the change.

These changes appear not whimsically, but in serial order, according to age. The right position for a young head is upon young shoulders; an old head on old shoulders. To reverse these subverts nature and makes one a precocious and the other a senile fool.

What is best for each age is determined in large measure by the laws of nature. What these are is for teachers and guardians to discover and to conserve, to add to and to modify, so that they will culminate in the perfect man in Christ Jesus.

Maturing of Mind and Body. From the eighteenth

to the twenty-fourth year the physical part of our nature is maturing. The physical is the soil from which the emotions spring. Indigestion, as all its victims know, begets blues; good digestion brings the glow of happiness. Both clearly show, in opposite directions, the effect of the body upon the mind, the material upon the spiritual. The further development of the heart and other organs at this time enlarges our emotional capacity and experience. Both sight and hearing are more acute. Perception is keener, fuller, truer. Beliefs come quickly and hold tenaciously. Judgment asserts itself with a firmness that invites no alteration. Its cocksureness, alas! is due to the sparseness of knowledge. A little knowledge brings conclusions with a speed and complaisance that is impossible where there is much knowledge. With the knowledge in hand the reasoning may be valid. Contend not with his reasoning process, but add to his store of knowledge, and this will broaden and lead him to wiser conclusions.

Prior to this period, instincts abound; now intellect much more abounds. Ideas become potent in business, in moral and religious attitudes and action. Whether in or out of college, this is the period for the mind to lay hold upon concepts and to acquire life's great principles.

The Doubts of Youth. Commonly, the doubts of youth have been considered a sin. Instead, they are inevitable and useful. Imperfect instruction and training incident to an imperfect world can no more produce the perfect than thistles can produce figs; nor can faulty heredity produce the faultless. Therefore, doubts must needs arise to correct the defects

of nature and nurture. The apostolic injunction, "Prove all things; hold fast that which is good," is a command to doubt.

What we see, hear, and handle is doubted but slightly. Indeed, it is not doubted at all unless beguiled by some sleight-of-hand juggler. What our senses perceive is very real to us. Hence Philip's convincing reply to Nathanael's inquiry, "Can any good thing come out of Nazareth?"—"Come and see." Even what we see and hear would be all the more sure by passing the sentry of doubt.

God, the immortality of the soul, the resurrection of Christ from the dead—the unseen, unheard, intangible, are doubted most.

Born helpless, we must and willingly do trust those about us. Especially do we trust those whose praise the praiseworthy constantly soundeth. Never would their integrity be questioned did not rumor or their apostasy provoke it. No one escapes the aspersion of at least one whisper whose serpentlike suggestion sweeps our idols into the limbo of suspicion and sends tottering belief in God and the immortality of the soul. All adolescents have periods of doubting the integrity of the best men they know.

Doubt does its work and vanishes. It is the nature of the mind to believe. It doubts in order to believe. Doubting is not so much an endeavor to disbelieve, though this it does, as it is to believe. It strives to believe all the truth it can compass. It will not long tolerate staying in doubt, it will tip the beam either pro or con rather than suffer suspense.

If rightly trained by a parent or pastor, the youth will not emerge from adolescence a doubter concerning the essential goodness of man or the fundamentals of our Christian faith.

All worth-while achievements have come from men who were plus convictions and minus doubts. Paul, Luther, Wesley, Washington, Lincoln believed, nothing doubting.

Unselfishness. If we were born altruists, our gifts to others during the early part of life would avail little. Childhood's feeble strength, slender knowledge, errant wisdom, burden instead of bless. Happily we are born egoists with the bent to gain all we can. We amass possessions. Later we change into altruists with something to give, to bless, and not mar.

Which of you by taking thought can add one cubit to the stature of his body? The strict uniformity of its growth gives us a cue as to the development of the spiritual part of our nature which is to develop side by side with it.

Reflex action, like winking, is controlled by the spinal column. We wink without thinking. Walking is controlled by a ganglion of nerves at the base of the brain. We walk without thinking. This same center cares for respiration, digestion, and circulation. All these processes proceed without our taking thought of them. To finger our pulse, to examine our tongue, to take our temperature periodically, is to court hypochondria. The body will withstand a variation in the temperature of the atmosphere of one hundred and fifty degrees, but it rebels against being watched. Conscious think-

ing is localized in the cerebrum of the brain. As the bodily functions are cared for by the other parts of the central nervous system, by a process of elimination we arrive at the conclusion that the cerebrum gives its consideration to that which is outside of the body. You cannot change the structure of the central nervous system—it is hidden within the body. We must conform to it. To conform to it is to give our thought to that which is without.

This part of our brain comes to its maturity during later adolescence. True to ourselves at this period, we give our thought to that which is without. That which is of most worth without us is our fellow man. Our thinking, feeling, acting, should be in his behalf. There is no change in our nervous system until senility sets in; therefore, from our eighteenth year to old age our thought, as dictated by the structure of our body, should go out in unselfish loyalty to the good of our fellow men and the world's weal. This may call for our all, even life itself. Thus, from our eighteenth year on we live lives of potential martydom. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

The adolescent who does not adopt our Lord's program, to think, feel, and act for others, arrests his progress and begins an existence in the spiritual world parallel to the moron in the intellectual, namely, a high-grade spiritual fool. The adolescent is responsible for his state, while the moron is not.

The Association of Young Men and Young Women. Boys and girls are first indifferent to each other,

afterward antagonistic; in later adolescence they are romantically engrossed in each other. Sex attraction carries each over into the life of the other, there to serve and sacrifice. While such service and sacrifice are seen in the whole animal world, their highest manifestation is in the human family, for in man they are reenforced by the social instincts and by a higher intelligence. Such service and sacrifice are first between husband and wife, next to their children; from this they spread to other children and have their consummation in embracing all mankind.

All economic and political questions are secondary to marriage and population. Upon suitable mating in marriage hinges its stability. There is no miracle in a husband and wife living harmoniously. The same laws prevail in all harmonious living together. Only, in married life they must include all the laws of association and be genuine. Each must covet earnestly and possess those good qualities which the other feels desirable.

"Whoever excels in what we prize
Appears a hero in our eyes."

The more of these qualities, the happier and more durable the married life. The color of the eye, the shade of the hair, the complexion of the skin, along with qualities of mind and heart, make the attraction of the two sexes for each other well-nigh irresistible. Interviews by exchanging photographs, as is the custom to some extent in Japan, will not suffice. There must be the actual association of young men and young women. The church, home,

and society should elevate the tone and level of this association.

Ideals. Adolescents observe, read biography, have a lively imagination. Great now is the activity in building ideals. These ideals the expanded and expanding intellect raises into the superlative. The glory of the young man is his strength. His abounding energy goes out in the realization of these exalted ideals. Events that thrill are to his liking. He craves the heights of the Alps and the depths of the cañon. It is the time when Jesus Christ, who is the brightness of God's glory, makes his strong appeal.

It is the province of the teacher and preacher to present the ideal. The public school is debarred, the home may, the church must.

Imitation extends throughout life. Previous to adolescence it is in the letter, in the form. In later adolescence the mind goes beyond the senses. "While I walk with unsteady steps in my chamber," says Helen Keller, "my spirit sweeps skyward on eagle wings and looks out with unquenchable vision upon a world of eternal beauty." The inner eye discerns the spirit of things, of which the tangible and seen are only the symbols. This vision comes to us in later adolescence. It is the time when we are first able to really discern, appreciate, and lay hold upon great principles.

The form is ephemeral, the spirit is eternal. This eternal part is imitated by the adolescent. He is qualified as never before to penetrate the deeds and words of Christ and divine his mind and spirit, and with his superabounding energy to imitate that

spirit; that is, partake of it, project and impress that spirit in the life and institutions of his day and generation.

A Life Vocation. One's lifework should be in accord with his interests. To do less than our best is a sin. We do our best only when our interests are enlisted. These interests come to their fruition in later adolescence. Life's brief span forbids a delay beyond this period in choosing a lifework.

Artistic, administrative, and creative interests disclose corresponding talents. Methinks God calls "some evangelists; and some, pastors and teachers"; and others, doctors and homemakers, because of their native talents.

A very sad application of "It might have been" is the failure to choose a lifework for which one is talented. Experts are needed to reveal to one his native gifts, make known those required by each calling. The wedding of these two in a person spells joy, and not drudgery, through eight hours of each working day of his life. The day is coming when scientific vocational guidance will be available.

A young person in his right calling throws to the wind precedent and the strictures of conservatism and forges ahead with the cry of Archimedes: "Give me where to stand and I will shake the world." Great military, naval, and business conquests have been accomplished by young men because they have the daring.

It is the age when new and strong powers come forth in exuberance. But they are not connected for team work. The intoxication of delight from the exercise of one of these new powers may lead

it to gallop away with the man. This centrifugal force calls for a centripetal force, which is self-control.

Habit and Character. Our growing powers are in a state of fluidity. They tend at this period to crystallization. Acts repeated make habit. Perhaps with very early man breathing was accomplished only by thinking of it. But this long ago merged into instinct and as such has been transmitted. The mind is released from it for other conquests. Habit rests upon instincts and upon new habits. A body of right habits can be formed toward God and man. The sum of such habits makes the good character.

There is a plasticity and resilience at this period of life whereby good habits may supplant old and bad habits. But no later than this should be postponed the dethronement of bad and the enthronement of good habits. To this end never see nor hear what would so much as suggest the old habit, for its execution would tend to follow. If the idea is not suggested, the bad habits cannot follow. Make positive suggestions only. Place before the eye sights that will arouse good ideas only. In their wake come good actions and habits and character. All energy proceeds out in these new openings. The paths of the old habits, through disuse, are choked, clogged, and abandoned.

After a while the symbol of the habit—it may be a word, or a maxim, or a resolve—will be sufficient to awaken the idea; then the action follows.

Habits repeated become unconscious. This is the sign that they have entered into and become a part

of our very life. They then determine our eternal destiny. "Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" These, unconscious of their good deeds, their good habits —the righteous—"shall go into eternal life."

Thought Questions

1. Considering the parts of this chapter that describe the mental life of the Senior, in what ways is it true to your own experience? To what would you take exception?
2. How would you attempt to help a friend who came to you for counsel concerning his doubts?
3. State some principles that should enter into the making of a decision concerning a life vocation.

CHAPTER XIX

LESSON MATERIALS FOR YOUNG PEOPLE

The writers of this course have prepared it with young people chiefly in mind. They have assumed that it would be studied principally by young people about eighteen years of age. The question of this chapter therefore becomes: What kinds of lessons do you who are studying this course need? What studies will be of most service during these years which you are now passing through? Have you ever made an attempt to answer these questions for yourself? If you have not done so, will you not turn aside from this lesson before reading further and take an hour to write out your idea of the courses of study which would be of most value to you?

It is to be recognized that external circumstances have already divided young people of eighteen to twenty-four into more or less distinct groups. For example, there are the college group, consisting of those who are pursuing a college course; the commercial group, those who are earning their livelihood in business pursuits of one kind or another; and the industrial group, those who are employed in factories or other form of manual labor. The members of the latter group, for the most part, are young people whose school training was limited to the elementary grades of the public school. Of the

commercial group many have had a high-school course. The college group are recipients of the benefits of the higher education. Groupings depending upon other than an educational basis might be named. These considerations make it immediately evident that a wider diversity of need exists among young people than among pupils in any earlier period of life.

Principles Determining the Curriculum. What general principles is it important to recognize in considering the question of lesson courses for young people?

The requirement for a wide variety of courses should be recognized. Diversity of need can be provided for only by variety of courses. It is not to be expected that, as a rule, young people whose educational career was cut short at the completion of the eighth grade or earlier will find it possible and profitable to engage in the study of the courses demanded by the interests and needs of college students. It is possible that some courses might be taken in common by the two groups, but at least some distinct courses should be offered. It is not necessary, in order to have wide variety, that there shall be a large number of courses. The limitations of most Sunday schools make it impossible to offer any considerable number of courses, but it should be possible to provide a sufficient variety to meet the needs of groups of young people whose interests and capacities are very widely different.

The desire of young people to choose their courses of study should receive recognition. It is not to be thought strange that young people do not care to

have others entirely decide what lesson courses they shall study. They are making their own decisions in many other matters, and it is only fair to them that their capacity for choice should be recognized. Wise counsel is necessary, and in the last analysis decision may often rest with the teacher or with the director of instruction, but the response of the class will be very much better if they are freely consulted and are made to feel that they have a part in the decision.

Courses are needed which will aid young people in forming their working faith. These are years of questioning, and youth's questioning will be answered. If the church does not give the sympathy and aid required, young people will turn elsewhere for the answer to their doubts and inquiries. The readjustment of childhood's faith is inevitable. Sympathetic cooperation is due the mind of youth in the attempt to answer such questions as : "What do I really believe?" "Have I sufficient grounds for holding to the beliefs which I have cherished?" "How can I satisfy the questionings which continually come to my mind?" As a part of preparation for life young people must be prepared to give a reason for the faith that is in them.

Courses are needed which will strengthen and reenforce the ideals of youth. The glowing idealism of youth is one of its glories. It is the fine stuff out of which the high achievements of later years are wrought. Shocks and rude awakenings are certain as youth comes into contact with the world's life. If these are not to have serious consequences upon aspiration, and hope, and high ideals, the mind must

be prepared in these years to hold, whatever comes, that youth's vision is something more than a passing dream, and that

> "Tasks in hours of insight willed
> May be in hours of gloom fulfilled."

Courses are required which will give young people a thorough acquaintance with the Bible as the supreme religious heritage of the race in the form of literature. The graded courses will have gone far toward giving that acquaintanceship if they have been faithfully followed and diligently studied. Those studied previous to the eighteenth year are not sufficient to give a fully rounded out knowledge of the Bible, and they should be supplemented by future study.

Courses are needed which will train young people for efficient service as teachers and leaders. This is the period in which most of the enlistments in active service in the work of the church, the church school, and in social service tasks are made. But an untrained force is of little use in an age which magnifies efficiency. No longer should the church attempt to carry forward its campaigns with raw recruits. It must train those whom it enlists in its service, and this is the period in which the training must be done. The Sunday school which fails to take account of this need and to provide favorable conditions and suitable courses of training is losing one of its greatest opportunities.

In the light of these principles, what subjects may be named on which courses should be offered?

The Life and Teaching of Jesus. No other one subject comes so near meeting all the requirements laid down by the needs of young people as does the life and teaching of Jesus. Do we have in mind their need for a working faith? What other source can be compared to the teaching of Jesus? As Christians, the faith we desire them to cherish and live by is that given to the world in the life and teaching of the Master. Are we seeking a course to reenforce the ideals of youth? No other study is so well fitted to satisfy, strengthen, and give permanence to the idealism of youth as that of Jesus's life and teaching. Do we have before us the need for courses of study to fit young people for efficient service as teachers and leaders? The twelve were the first training class in Christian history, Jesus was the teacher, and the Gospels are the records of his teaching and that of the apostles who after him took up the work of training. Thus, various needs of young people are met in a remarkable way by a study of the life and teaching of the Master Teacher.

Old Testament Survey. It is now possible for the first time to present a survey of the Old Testament. Earlier study of the Old Testament has centered in the lives of heroes. For simple, elementary study of the Old Testament we know of no better method. For those whose school training has been limited it would be well in this period to offer a course in the history of the Old Testament built around the lives of the great characters of each successive epoch. A degree of human interest attaches to a course of this kind which cannot be found in any other form of Old Testament study. For those

able to engage in a more advanced study, the course offered may profitably be made more strictly historical. The rise, development, and decline of the nation may be traced. The growth of the Jewish religion may be studied in its beginnings, its gradual development in the work of the priests, prophets, and sages, and in its sacred institutions, and its later form in Judaism. Following a study of the history, the leading books of the Old Testament may be studied for their messages, more especially several of the prophets, as Amos, Hosea, Isaiah, and Jeremiah. It will be recognized that this general subject affords material for a number of courses, perhaps one or two of which may be a year in length and others short courses representing variety in both form and method. A reasonably thorough study of the Old Testament at this time is necessary as a background for the proper appreciation and understanding of the teaching of Jesus and the apostles.

The Life and Epistles of Paul. The life of the great apostle to the Gentiles is inspiring to young people. It presents the example of a man wholly devoted to the cause of Christ, one whose prodigious activities in the face of almost unparalleled obstacles feeds the flame of their own enthusiasm and devotion. A brief outline study of his writings may be combined with that of his life and labors. Later some of his more important epistles may be taken up for more detailed study. Romans, the most philosophical of the epistles, may be profitably studied by a group of advanced students. Galatians sets forth in strong statements some of the fundamental principles of Protestantism. Ephesians and

Philippians are especially suited to the nurture of the devotional life.

Church History. How is it possible for one to be highly efficient in the service of the church as an institution without some knowledge of the founding and progress of the church through the centuries? In this again we have a subject which can be studied best in one or two general courses and a number of brief, intensive studies in the history of important epochs. Among these should certainly be named the period of the early church, the Reformation, the rise and growth of Methodism, and the modern missionary movement.

Training Courses. Have you studied the general plan of training for prospective teachers and leaders of which this course is the first unit? What are the units which follow this? It is hoped that this comprehensive plan which affords opportunity for both general and specialized study will commend itself so strongly to your judgment that you will early determine to follow the plan through to its completion.

Thought Questions

1. What courses of study that you have taken in Sunday school or in college have been of the most help to your religious life?
2. After studying this chapter, write out a list of courses which you would like to take. Compare this with the statement made before studying the chapter.
3. What can you do to strengthen the curriculum of your school?

CHAPTER XX

THE TRAINING OF YOUNG PEOPLE

"Will," said a pastor to a fine young man, a member of his church, "how would you like to become a steward?"

"Steward?" said Will. "What boat?"

Will should have known better. To be sure, his home was not more than half a mile from the waters of New York harbor, but he ought to have known that the pastor was offering him a place on the official board of his church. It is doubtful if he knew what Methodist stewards were, yet his ignorance did not keep him off the board. Nor would Will have been greatly embarrassed by his ignorance of church machinery in the presence of a majority of his colleagues. Neither he nor they were very conversant with the details of church business.

The Lack of Training. Will's name is legion, and his case typifies the main problem for the church with young people just before entering adult life. They are expected to do work for which they have had no preparation. What is worse, many of them plan to do this work without expecting to make preparation either before or after they begin. How many business houses can you think of whose business would not go into bankruptcy very soon if the directors and other officials were selected with as little technical knowledge of their business as has

the average official member of the church? Yet Jesus pleaded with his hearers to show the same good business sense in the work of the kingdom of God that people were showing in their private, every-day affairs. Frequently the best business minds in a community have been alienated from the church because of the careless methods of local church management.

Nor is the problem confined to any one department of church work. It is a weakness throughout all. Until very recently most men and women seemed to have come to adult life without any clear purpose of making themselves efficient in Christian service. If some pastor enlisted their sympathy and affection, they may have tried to do whatever he asked; but even then their cooperation was often one of good intentions rather than of effective service.

The Opportunity of the Young People's Department. This whole attitude can be changed by the younger generation which is in Sunday school to-day. The late Bishop Andrews in his eighties was as eager to read a new book on modern movements in religion as any of his younger clergymen—in point of fact, more so than a great many. The men and women who will make anything of themselves are all eager learners at this period of their lives. Some are in college or professional schools, some are studying diligently the details of their business, some are home-makers with a multitude of problems demanding close study.

We need to show first of all that Christian duties require just as serious study as business, professional, or home duties. They should be studied to-

gether, for no life can afford to fail in its relations either to God or man.

The Young People's Department is the collegiate department of the local church. Here doubts must be solved, so that the pupils may go into adult life with a "working faith." Their ideals must accord with the ideals of Jesus Christ, as his ideals affect every relationship of life. They must be so guided that their choice of a lifework will give them the best possible opportunity to invest the talents which God has given them. And to this equipment they must add knowledge of their tools, so that they can do skillfully whatever forms of Christian work they choose.

The Teacher of Young People. Every period of life has its peculiar importance, but this is the time when the labor of years may be lost or may bear fruit in a great life. None should be allowed to teach students of this age who does not have the motive and the ability to prepare these young people for the finest achievements of which they are capable. The teacher must have an eye that sees great possibilities ahead of each student, and a heart which craves the privilege of preparing young life for these possibilities. While this passion to develop young life is the first prerequisite of a good teacher for this period, we ought also to require that such teachers be those who can speak with a measure of authority. A specialist in the teaching of the particular course chosen would be the ideal. If the course is in church history or modern missionary movements, the teacher should have a comprehensive grasp of his subject as well as the latest facts at his

command. "Impossible," you say. Not if the church prepares such. If the Sunday-school hour is used for study with the view of allowing Christian students to specialize in certain fields, each church can raise up its own people who are in part, at least, specialists. Where college-trained workers are available these can make themselves very effective specialists.

Department Organization. The organization of the Young People's Department should be similar to that described for the Senior Department. This difference in principle, however, should be recognized: In the former department our ideal is to develop the pupils through participation. Here we have pupil officers because they can accomplish more than others. The officers, except the teachers and counselor, should all be young people within the prescribed age limits. These students are better able to conduct their own affairs than those in the younger departments; however, they still need a measure of adult guidance. The wise counselor will place just as much responsibility as possible upon the young people themselves. If they feel that the department is their own and that its future absolutely depends upon them, they are apt to put into the work their very best effort.

Here the departmental and not class organization is to be stressed. Certificates and charters will be given to departments rather than to classes, although where there is a large young people's class and no department this class may receive a charter and do the work of a department. The class groups should be determined by the subject studied, students

selecting the courses which will prepare them for their chosen lines of Christian activity. An hour on Sunday is all too short for the work of religious education, but there is every reason to use that hour not simply to interest or to give general inspiration to the student, but to give him whatever he needs most to fit him for the place he must take in the church and community.

Such a plan should not be beyond the reach of even a small school. Suppose there are only eighteen young people between the ages of eighteen and twenty-four and these are all in the same class. This large class can have its officers take charge of the departmental service, just as described in Chapter XVIII; after the opening service the whole class may meet together if all wish to study the same course, or they may divide into three groups for class work; for example, one to study "The Laws of Child Life," another, "The Bible," and a third, "Church History." For information concerning class or departmental charters and suggestions for the organization of the Young People's class or Department, write to your denominational headquarters.

Teaching Method. Here for the first time the lecture method of teaching is permissible, but it is not so good as the combination of discussion and lecture. In universities the classes which have the "stiffest" entrance requirements and do the highest grade of work are called "seminars." These are limited to a few exceptionally prepared students who gather around the table with the professor, listen to a paper, and then discuss the subject.

Department Equipment. A room large enough to assemble the whole department, with separate classrooms equipped as in the Senior Department, is the ideal. However, in some cases it will be necessary for the department and classes both to meet in the church auditorium. They can better afford to meet there than the little children can. Sometimes a classroom may be large enough to serve for the departmental opening service of worship. A closing service does not seem to be desirable.

Enlistment in Service. The Young People should be kept busy in Christian service. Just as few people who pass out of this period without committing their lives to Christ are ever won later, so comparatively few who pass out of this period without taking an active part in Christian work can ever be won for aggressive service. Probably three fourths of our Sunday-school teachers began teaching before they were twenty; certainly eighty per cent of them began before they were more than twenty-four. Yet how frequently the Sunday school hunts diligently for older teachers and even selects poorer material rather than use one so "young and inexperienced"! Experience is a great help. But these Young People, if properly guided, will improve with the years, while the older ones, with rare exceptions, have done as good a piece of work as they will ever do.

The church can find a place as teacher or officer in some one of its many organizations for every competent young Christian. If there is not enough to do under the direct auspices of the church, an aggressive church will assign these Young People to represent them in the Associated Charities, Play-

ground Association, or some other community enterprise. Some out of every school should enlist in missionary service as pastors, teachers, and doctors, or in some other capacity. Those who do not spend all of their time in professional religious work should seek the highest preparation for service as parents, lawyers, business men, mechanics, or in other vocations. However, they should reserve as much time as possible for additional service to the church and community.

> "There is a tide in the affairs of men
> Which, taken at the flood, leads on to fortune;
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries."
>
> —Shakespeare.

There is a time in life when people must be trained for the highest possible Christian usefulness, or their best opportunity to serve will be lost. Such a time is covered by the years which limit this department. If a fine piece of work is done here, both the church and the world at large will reap a bountiful harvest.

Thought Questions

1. What proportion of the Young People in your church are ambitious to become skillful Christian workers? How would you go about it to increase their number?
2. What is the best way of helping one who is troubled by doubts concerning the truth of Christianity?
3. What officers would you have in an ideal Young People's Department, and how would you select them?
4. How can your church interest more Young People in making religious service their professional lifework?

CHAPTER XXI

ADULT LIFE

Our possibilities are maximum in the morning of life. If a beginning is made in infancy, any normal person can be trained in any work to equal the average attained by those in it. Labor bestowed at this time counts many fold more than in the later hours of the day. Hence the importance of the religious, moral, and vocational instruction of the young.

The many possibilities must be restricted to "This one thing I do." The world's supply and demand might exert some influence in the selection of this one thing, but the need for the best in all directions is so far in excess of the supply that one may wisely select a lifework strictly in accord with his natural proclivities.

The choice made conscripts all the faculties in its service. If the life aim be material, then are we honest because it is the best policy; morals, religion, the spiritual, all "duck to gold." If we seek first the kingdom of God, then the material pays obeisance to the spiritual. To think you can serve both of these, or any other two masters is self-deception. The unity of human nature confines to one master. Happily, the universe is attuned to righteousness. Bend all powers to seek that, and every needed thing will be added.

A study of four hundred famous men shows the twenty-fourth year to be the average age at which they started the work in which they achieved eminence. The twenty-fourth year marks the age of maturity of faculties. At this age, in the entirety of our being we should settle upon and be engaged in our lifework.

No one else can do our specific work exactly as we can. We, in doing it, serve the world in a way no other can. The consciousness of rendering such service replaces drudgery with enthusiasm. The germ cell whence we sprang differs from all others. Obeying its innate promptings makes for self-development, adds a distinct contribution to personality in the world. Thus, determining and settling upon a lifework by the twenty-fourth year or earlier, and performing it with all fidelity accords with our nature, is best for others, and redounds to the glory of God.

The making of books for children and adolescents has no end. For the comforting of the aged essays from Cicero and sermons from the Apostle John are as abundant as light, while those for the middle-aged are as rare as comets.

More than twenty-five centuries ago Pythagoras appraised the twenty-fifth to the fiftieth year as the age of action. Modern psychologists concur. It is the age in which body and mind are united for action, for which the preceding years are preparatory.

Improvement and Its Factors. Our educational system, from the kindergarten to the university, is based on man's capacity to improve. His mind stores ex-

periences and in their light he adjusts himself to every hue and shade of changing conditions. Improvement is not instantaneous but gradual, therefore grows with passing years.

The advance of civilization seems to be punctuated with periods of rest. The church has its periods of refreshing. Revivals have been and always will be. The brain in the seventh year is but little less in size than it is in adult life. The various organs and parts of the body have periods of growth. We rest one day out of seven and sleep one third of the time.

The learning process is not an inclined plane but a stairway. Its advances are separated by "plateaus," or levels of rest. For example, in learning a new language we seem at times to make no progress, when lo! overnight we become able to read and speak. It takes time for the bee to make ready the comb for the honey. Time is necessary in assigning and adjusting new-found treasures in our mental life. This time is a part of progress, though not in evidence as such. "Plateaus," consequently, are necessary to permanent growth. They are no cause for disheartenment. Growth void of these levels is of the mushroom variety. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

a. Talents. The amount of improvement depends on the number of talents. The number of talents is a birthright and beyond our control. Many have one, a few have ten talents. Therein lies the injustice of measuring our success by that of another. The less talented one's success on a lower level may

be truly greater than that of the more talented who shine on one higher.

b. Environment. Talents are drawn out and developed by environment. A bad environment represses or distorts, while a good environment evokes them. The value of selecting schools, neighborhoods, and associates that make for the best is evident.

c. Work. The amount of improvement depends essentially upon the work done. There is no improvement for the slothful. We cannot passively but must actively work out our own salvation. Nothing is ours unless with our own volition we appropriate it. Carlyle's cry, "Produce, produce," is most righteous. At no time in life can we rest and advance. It is, therefore, questionable whether we actually do learn "to skate in summer and to swim in winter." Through our work, talents, and environment interacting each upon the other our maximum improvement is reached.

Extent of Individual Growth. The grasshopper engine of the Baltimore and Ohio Railroad of 1833 was the fruition of a life of toil of many inventors. Their labors the following generation of inventors appropriated and supplemented. So the locomotive of the present limited express is the product of the preceding generation of inventors. The appropriation by each of the labors of all toilers who have gone before him indicates the vastness of individual attainment. The countless number of neurones of the brain with all their possible connections bespeak, so far as the material can, the vast heights of human reach.

Dr. William Osler perturbed men of two score

years by declaring that "the effective, moving, vitalizing work of the world is done between the ages of twenty-five and forty." We toss high our hats over the epochal deeds of young men. History does not, however, sustain the statement that man's golden age expires with his fortieth year. A study of great men shows the average age at which they produced their masterpieces to be the fiftieth year. The Russian-Japanese War showed General Nogi a great commander at three score years. John Quincy Adams was a forceful statesman at eighty-one. So was Joseph H. Choate at eighty-four. Seventy-five saw Commodore Vanderbilt building thousands of miles of railroads and swelling his fortune by millions. Even amidst the onslaught of disease and waning physical strength men put forth mighty intellectual products. We should not cease our activities until our earthly life ends.

While it doth not yet appear what man shall be, we know he cannot attain absolute perfection. Absolute perfection is a flying goal, which recedes as we with increase of knowledge and experience approach. But its lure leads our advance where today it is .9 perfection; to-morrow, .99; the day after, .999—ever drawing nearer yet never attaining. He who believes he has attained absolute Christian perfection displays mental arrest, myopia, or delusion.

The tragedy of life is that, being always plastic, one may recede *from* perfection and be "further off from heaven than when he was a boy." To avert this, or to succor him out of it, there is ever available the grace of the Almighty Saviour.

Rivalry a Dynamic for Improvement. Rivalry was

the head and front of the Jesuitical education which stemmed the tidal wave of Protestantism during the sixteenth century. Nations attain their grandeur, cities their splendor, and merchants their millions largely through rivalry. Nothing seems to equal it in bringing out what is in us. Middle life is fond of rivalry, consequently trade is tense with it. It is a dynamic that must be retained. To rival those with greater talents and more advantageous environment is to court the anguish of disappointment. To rival your best self as it is in Jesus Christ secures the immeasurable good of rivalry without its evil.

Success. The tangible seems more real than the intangible. The visible takes precedence over the invisible. Looking from the close of middle life on the visible and tangible and seeing that success so measured is not ours, and realizing that the future is insufficient bring the bitter tear.

At the time of the Civil War our total wealth was one tenth of what it is now. But we surely are not now ten times better. To-day our material wealth is one third that of the world. We do not, however, monopolize to that extent the world's true worth. The material is not the true unit of measurement of success.

We celebrate men for their most signal achievements. A man's success should be measured by his aspirations in what Browning calls "his moments of extravagant goodness" and by his endeavor to make these aspirations real. We measure true success by ideals.

The experiences of middle life lead one to value the great principles back of the tangible and visible;

to respect a day laborer because of some great economic principle which he illustrates. Middle life is the time when the spiritual in us ripens and stands forth to be used as the measuring unit of success.

The dart of accident, the shot of chance, and inconquerable circumstances may thwart the realization of ideals.

> "'Tis not in mortals to command success,
> But we'll do more, Sempronius—we'll deserve it."

Striving after spiritual ideals forms character, the sum of all good. Success is fidelity in striving after the spiritual ideals attained or unattained. By this true standard the faithful, frugal, and wise can attain genuine success in middle life. The desire of the soul thus accomplished is sweet. Therefore it can be a period of joy exceeding that of youth.

False Conceptions of Middle Life and Age. The decrepitude of old age and its proximity to dissolution repel. The vivacity of youth tethers us to it. Men bemoan gray hairs; women sigh over every inch added to their waist line; and both smile over the empty compliment, "How young you look!" A wife who borrows the charms that facial cosmetics supply borrows that which retaineth not her husband's love. If she has not won it by her spiritual gifts and graces, peach-and-cream ointments upon the face will not avail. Life is cumulative. Its emoluments increase with years. It is better farther on.

Temptations of Middle Life. Established in business and with a widely accepted rating in the community for morality and religion on the score that every little thing is not counted, there is danger of

becoming lax and lukewarm in the church, cantankerous in the home, and crooked in business in middle life. Benedict Arnold, who fought patriotically in young manhood, turned traitor in middle life. Solomon made shipwreck of his faith at this period, and Judas did worse—he betrayed our Lord. "There is a destruction that wasteth at noonday." These collapses at midday may be due to a lack of faith in honesty, industry and the revealed law of God. Impatience for a short cut, though a dubious one, cuts to wealth, fame, and, alas! to destruction.

A dissatisfied owner placed the farm upon which he had been reared and which he had diligently tilled all his life in the hands of a real estate agent who advertised it in the local paper. When the farmer read the description of its location, fertility, improvements—none of which he could gainsay—he caught through another's eyes a new viewpoint, and so attractive did the farm thus seem that he kept it as an ideal home. Dulled and staled by long and constant looking, it is often necessary in middle life to look through another's eyes in order to see fresh beauties and new opportunities in what is ours.

A hardware salesman does not become an equally good dry goods salesman. A skillful physician does not necessarily become a good business man, nor a toothsome pastry cook an equally good vegetable cook. The wealth attained in one line of work only in the slightest degree is carried over to a different calling. Except when bidden by stern spiritual and physical necessity, never swap horses in the middle span of life.

In middle life old habits, if they be bad, can and

ought to be abandoned and good ones formed. Pain inhibits an old habit and pleasure induces a new one. But a twofold energy is needed to close up the old pathway and to open a new one. This extra expenditure is the inexorable penalty that must be paid for negligence in not forming right habits early in life.

Old Age. A time comes when the destructive forces in the cells of the body are greater than the constructive. The mind is influenced by the body, so the time arrives at length when its quantity of work wanes.

Sir Walter Scott believed a man old at fifty-five; Dr. Samuel Johnson dated decline from the thirty-fifth year; William James thought some young men old fogies at twenty-five. To your juniors you are always old; to your seniors you are always young. For yourself old age is an attitude. So long as your slogan is, "Anywhere so it is forward," you are not old, no matter what your sum of years.

Confronted by a previous situation, we tend to react to it the same as we did before. Constant repetitions mechanize our conduct, so that we act without thinking about it. The replies to our Lord, "We never gave thee food and clothing," were made by those who had given so often that their philanthropic conduct was mechanized, and, therefore, they were not conscious of it. Doing the same thing which advancing age conduces makes one old-fashioned.

New situations are constantly arising which teach new duties; accordingly, there must be a constant change to meet them adequately. Those ad-

vanced in years because of the tendency of habit to become mechanized experience difficulty in adapting themselves to new situations, and so stagnate.

This stagnation can be averted by having a far-reaching vision, and keeping an open mind. Judged by appearance, a diamond is not of the same class as a lump of coal. But the addition of chemical knowledge reveals their chemical sameness. This, in turn, calls for a corresponding change of treatment. The mind always can be kept open to knowledge which makes for the right change of treatment. Keep new-fashioned whatever your years, and your western sun will shine upon green fruit-bearing trees of righteousness.

Avocation. After middle life, vocational activity must abate in quantity. Absence of occupation is not rest. One should have an avocation as a means of recreation throughout active vocational life. With advancing years the former may increase while the latter decreases, but kept in such moderation as to fill up the complement of activity. Work we must.

The Wisdom of Old Age. We know by doing. The aged have done much, therefore they know much. The young know little, but they act much. Thus do the old articulate with the young in giving wise counsel. The old are, as Bacon expresses it, the centrifugal force; the young the centripetal. Together they keep the world in the golden mean. Happily is this applicable to the family. The parent furnishes much thought, the children do much work. Thus by proxy a parent lives in and through his children's lives, renewing thereby his own youth.

Years of dealing in precepts, concrete facts, leads to formation of concepts; that is, principles. Long and extended observations compass two worlds, therefore the aged philosophize about both. This brings in God, who is over and through all. He thinks the great thoughts of God. The latter part of life is thus adapted to meditations upon religion to a degree not hitherto possible. Therefore the last part of life is designed to be the best, because the mind seeks the thoughts of God—thinks God's thoughts. "As he thinketh in his heart, so is he."

Thought Questions

1. What elements of strength has mature life not possessed by youth?
2. What are some ways by which one may retain the enthusiasm and open mindedness of youth?
3. By what tests do you expect to estimate success in life?

CHAPTER XXII

LESSON MATERIALS FOR ADULTS

We were passing the campus of one of the leading universities of the Central West in company with the pastor of one of the leading churches of the city in which the university is located. The pastor waved a greeting to an elderly man who with alert, vigorous stride came down the walk from one of the university buildings. "One of the professors?" we inquired. "No," replied the pastor, "one of the students." Our exclamation of incredulity brought a further explanation. "That man has just passed his eightieth birthday. A year ago he rented his large farm, which is located a few miles out from the city; moved into town, and enrolled as a graduate student in the university. The professor of philosophy tells me he is the best student he has studying under him."

The idea we sometimes hear expressed, that education necessarily ends with the close of adolescence, is now thoroughly discredited. Every large university that makes provision for graduate study has numerous students of middle age and beyond. Correspondence courses are taken by many adults. University extension courses and lecture courses under other auspices on a wide range of economic, scientific, and philosophical subjects are extensively patronized by men and women of mature years. The public schools of some of our cities are now provid-

ing evening classes for adults. The high quality of the work done by many women's clubs is well known. It is entirely safe to say that in the United States to-day there are more men and women of twenty-five and over enrolled in study courses of one kind or another than there are young people in their teens in public educational institutions.

The success of educational efforts with adults is an assurance of possibilities of adult religious education. Men and women of mature years are not less interested in religious subjects than in secular subjects. If other assurance were needed, it might be found in abundant measure in the phenomenal growth during recent years of the organized Adult Bible Class Movement, the central appeal of which has been for adults to enlist in organized classes for the study of the Bible.

Unrealized Possibilities of Adult Education. Great as the possibilities of religious education of adults are, they must be said to be possibilities which in the past have been unrecognized and unrealized. For a generation the great proportion, probably nine tenths, of the men and women enrolled under all auspices in courses for the study of religious subjects have studied the International Uniform Lesson. An examination of the outline of the Uniform Lessons is sufficient to indicate how unsystematic and fragmentary the course has been, considered as Bible study. In the many years of the life of the Uniform Lesson Course preceding 1918 there was never offered an opportunity for the thorough study of any single book of the Bible; nor was provision ever made for any thorough, systematic study of

any such fundamental subjects as the life of Christ, the teaching of the prophets, or the life and writings of Paul. The consistent, dominant purpose throughout the lifetime of the course was to cover the Scriptures in each six-year cycle by the selection as lessons of sections of the text from as many as possible of the books of the Bible. A little thought must make it plainly evident that such a course could never give a comprehensive grasp of the teaching of the Bible as a whole. The new Improved Uniform Lesson System is a decided improvement upon the old.

A Curriculum of Religious Education. The need is for a well-rounded curriculum of religious education which will make it possible for the church school to fulfill its mission as a school of religion, so far as this can be accomplished through courses of instruction. In shaping such a curriculum, what are some of the important considerations to be borne in mind? Can these be stated in terms of governing principles?

Account should be taken of the long period of time represented in adult life. Adult life begins at twenty-five and ends, normally, somewhere between seventy and ninety. In reality, three more or less well-defined periods are represented within the span of adult life, namely, young manhood or womanhood, twenty-five to forty; middle age, forty to fifty-five or sixty; elderly life, beyond sixty. While there may profitably be some repetition, adults should not be expected to take the same courses of study over and over again.

Some account should be taken of the different

groups existing among adults. There are courses which may be taken profitably by both men and women, but some distinct courses should certainly be provided for groups of each sex. Other than this broad division on the basis of sex, what groups should be recognized? The answer depends almost wholly upon the constituency to which the school of religion is attempting to minister. It is very important to recognize the young parents as a distinct group. Business and professional men who are college graduates in some communities constitute a clearly differentiated group. As a rule, the needs of elderly people can be best met by considering them as a group by themselves. In some communities a number of other clearly distinguished groups will be found to exist.

Account should be taken of the fact that some adults will have had the advantage of extended courses of religious instruction during childhood and youth, while others will have had very little early religious training. Within a few years there will be many members of the Sunday school who have come up through the graded system. Already there are those who have had special training in colleges and universities. The religious education of these men and women is not to be thought of as complete, and opportunity should be afforded them to continue their study. Advanced Bible study courses and courses in other subjects are required. It is necessary that these shall be of such a nature as to provide opportunities for research and serious study. Without doubt many have been indifferent to the Sunday school in the past because it has not offered

courses of instruction which seem to them thoroughly worth while. Is there any reason why the church school should not offer instruction as intensive and thorough as can be secured anywhere?

It should be recognized that advanced courses will have only a limited appeal. Many adults will be found to have not even an elementary working knowledge of the Bible and very little acquaintance with Christian teachings. For them, simple, elementary courses are needed.

Account should be taken of the need of adults for training for leadership and teaching. While most of the teachers and officers of the church school and many of the leaders in religious and social activities are taken from the ranks of the young people, frequent calls are also made upon adults to enlist in these lines of service. For this reason it is important for courses of training to be offered for adults as well as for young people. It is especially important that opportunities be offered to men to prepare for the leadership and teaching of boys' classes and for proficiency in the work of the church and in social service.

It is evident that these principles require a wide variety of courses of instruction as well as the arrangement of the courses in such sequence as to afford a program of study extending over a period of years. While it may be unnecessary to present a plan for such an adult curriculum in detail, some suggestions may be made as to the subjects which should be included.

Courses in the Bible. There are advantages in short courses, both for elementary and advanced Bible

study. Some text books are already available, and others will be soon provided. Among the more important subjects should be mentioned the life and teaching of Jesus; the rise and development of the early church; the life and writings of Paul and of other apostles; the history of Israel; the origin and development of prophecy and the teachings of the prophets; the legal literature of the Old Testament, the Wisdom Literature, and the purposes and messages of various books of the Bible, such as Deuteronomy, Genesis, Matthew, Luke, John, Romans, Galatians, and Ephesians. There should by all means be courses in the social teachings of the prophets and the social teachings of Jesus. It is desirable also that courses should be offered which treat of the formation of the biblical canon and the history of the English Bible.

Church History. An important subject of instruction somewhat closely related to the study of such a book as the Acts is the history of the church in some of the later important epochs of its history. The history of the ancient church during the lifetime and immediately following the period of the apostles should be studied. The Protestant Reformation is another important subject deserving careful study. The members of each church should certainly be well informed also on the history of their own denomination.

Christian Teachings. Some study should certainly be devoted to a systematic statement of Christian teaching. An outline study of the history of doctrine is interesting and informing. We are living in an era of theological reconstruction. Much good

work has been done in the field of the restatement of Christian truth in terms of present-day life and thought. Unfortunately, this is a subject comparatively unfamiliar to most adults. A number of excellent books are available for use as texts in a class of thoughtful people. A course of this kind, conducted in a manner similar to a college seminar, with free discussion, following reports of reading on important topics, would prove to be exceedingly illuminating.

The religious and cultural value of study courses in the religious teachings of such poets as Dante, Tennyson, Browning, Lowell, Gilder, and others cannot be overlooked. In a very real sense, in modern times, the poets have been our prophets.

The practical social interests of men and women should increase during the early adult years. There is outstanding need for courses which will enforce the social teachings of the prophets and of Jesus, and apply these teachings to the relations of everyday life, to civic and industrial problems, and to international relations.

History of Religion. The history of religion is an absorbing study. An elementary course in the subject might well be taken by an average adult class. The intelligent Christian needs also to know the significance—the strength and weakness—of modern developments of religious thought, which have been numerous and exceedingly diverse. It would be difficult to find a subject on which a more informing and interesting course might be constituted than the origin, development, and teachings of modern religious cults.

Courses for Parents. No more acute need exists in adult religious education than that of courses for parents in child nature, and in the moral and religious nurture of children. It will be impossible for the church to make the progress which it should until it shall be able to secure a more earnest and intelligent cooperation on the part of parents.

These suggestions by no means exhaust the possibilities for courses of instruction in the moral and religious education of adults. They so far outrun, however, what has actually been done by the Sunday school that they are probably sufficient in an introductory statement on the adult curriculum. The field is one in which the needs are vast and the opportunities, as yet, largely unrealized. It is to be hoped that the time is not far distant when in many of our local communities effort in entirely new proportions will be made in the direction of maintaining adult schools of religion.

Thought Questions

1. What courses, other than the Uniform Lessons, have been used by adult classes in your Sunday school? Why have not a wider variety of courses been used?
2. How would you proceed to interest parents in the study of special courses?
3. What other subjects might be profitably taken up by adult classes in your school?

CHAPTER XXIII

THE TRAINING OF ADULT LIFE

"Yes, he is a great man, but I often wish he had traveled more, had seen just a little more of the world. His natural abilities are greater than Smith's, but he lacks something of Smith's which I wish he had." This was the comment of a leader of men in one field concerning a very dear friend in another occupation.

Two brothers were being discussed. One was more successful than the other. "Do you know why A has risen higher? It is because his sympathies are broader." And there was agreement to the statement.

It ill becomes young people to seek for faults in their leaders. Appreciation is a finer art than destructive criticism. However, the plain fact remains that we are to become the elders of another day; and if civilization is to advance at all, it will be because the youths of to-day profit by the successes and failures of the generation now in its prime. We must be better than they or fail in our duty; and it will be no easy task, for the present leaders are a race of stalwarts in religion. They have come through trying times, and have carried their banners ever forward. They have made the most of their opportunities, but their very achievements have made a new set of opportunities possible

to their children. The men in adult life are to-day "the pillars of the church" and of society too. Can anything be done in the Sunday-school world which will make for greater achievements while they continue in power?

In discussing adult work we must keep clearly in mind two classes of people. For our purpose the division is not an age division; it is between the learners and those who have no real study interests. Some pass this line at twenty-five; others never reach it, though their hair may be white and their steps feeble. For the adults who have passed the learning stage little can be done except to afford them an opportunity for discussing what they have thought and achieved in the past. Little organization is necessary to bring this about.

But for intellectually vigorous men and women a very different plan is necessary. Here are people whose intellectual powers are at their very best. They are grappling with big problems out in everyday life, and many of them in a big way. The younger men and women have their laurels to win; the older ones are at the zenith of their powers. Unless religious problems are presented in a big way they will not be interested.

The Teacher of Adults. The teacher must be a real leader of men and women. He should be like one of the ancient Hebrew prophets, one who knows God intimately and can lead others to know him, one who is familiar with what God has done in the past, who can unfold the whole range of Bible truth, who also has a keen interest in current events and can say, "This is what God is like, this is what he

has done in the past, these are the facts of the present situation, 'Thus saith the Lord, Do this and this now.'" Moreover, he must be a good listener as well as a good talker, tolerant of the views of others and intelligently in sympathy with the deep tragedies of life.

"Can such teachers be found?" it is asked. That is not the first question to consider. Is such a teacher absolutely necessary? is the first question. There are no two sides to it. He must be such a leader of men if he is to lead the strong members of the community.

Department Equipment. The equipment needed for teaching adults is the same as that described in previous chapters. The auditorium is satisfactory for the opening worship of the entire Adult Department. While separate classrooms are desirable, they should not be taken unless the younger departments each have separate rooms for their work. It is not uncommon to find a school in which the adults have preempted the separate rooms, in some cases even sending the children to the pews of the church auditorium. The auditorium is the proper place for the adults unless there are rooms enough to go around. Its pews were selected for the comfort of adults, if comfort was taken into account at all, and it is preeminently the place for the opening worship of the Adult Department. Such classes as cannot be given separate rooms after the other departments are cared for should be given space for classwork in the auditorium.

Class and Department Organization. Heretofore the adult class has been the unit of organization

stressed. The organized class should receive special emphasis. Every class should meet fully the requirements for a charter as set forth by the Sunday School Council of Evangelical Denominations and the International Sunday School Association. These call for a president, vice-president, secretary, and treasurer, together with three committees—Membership, Devotional, and Social. However, in many cases a great deal more effective work could be done if the Adult Department or a Men's Adult Department and a Women's Adult Department were stressed. This would call for a common opening service of worship for the whole department, as well as certain socials and community-service activities in common, but would also permit the class study groups to be determined by the interests of the various members.

In a strong Adult Department some classes for those who are backward about taking any part in a discussion should be lecture classes, but other groups should use the discussion method as much as possible in working out the message of the Bible for the problems of everyday life.

Large classes are to be encouraged, but there is no question that better work would be done if these classes had their own officers and committees as they do in college, but divided into smaller groups for lesson study, so that each member could take the work which would best prepare him for his tasks. Separate classes for men and women are advisable, although, in addition, mixed classes may be desirable under certain circumstances, as, for example, parents' classes. The thing which makes good study and team work possible is a common

bond of interest. As many common interests as possible should be sought in the make-up of the study groups.

At the same time abundant opportunity should be given for each member to enlarge the range of his interests. To this end the common service of worship for all the adult classes, the departmental socials, and a variety of service carried on by large classes or by the department as a whole should be urged. Thorough class organization and thorough departmental organization are necessary for the highest efficiency in adult Sunday-school work.

One important caution should be raised—a warning against combining older and younger adults in the same study group unless the group is considering a vital problem common to both. If a man of thirty is engaged in exactly the same kind of business that the man of fifty is in, holds a similar position, wrestles with the same problems, then both can profitably study together. But some one says, "You want people of widely different viewpoints in the same class." Certainly, there may be widely different points of view and common problems, but the caution is against combining for study the man who faces what is to him a new world with spurs to be won and the man who has passed the necessity for struggle or lost the glow of ambition. In a small school it would be better to have four classes for adults, two for men and two for women, than just two classes covering all ages from twenty-four to seventy-one. For social purposes, however, either for recreation or service, have the classes not only do things as classes, but also work as a department.

The officers of an Adult Department should be a superintendent, assistant superintendent, secretary, treasurer, and a Cabinet composed of the officers, together with the teacher and president of each organized class. Other committees should be Membership, Service, Recreation, and such special committees as may seem advisable. The officers should be elected by the department, but the president should be confirmed by the local Board as superintendent of the Adult Department. The Home Department should be organized as a division of the Adult Department, with its superintendent also confirmed by the local Board, of which he, as well as the adult superintendent, will be a member.

Adult Recreation. The recreational feature of Sunday-school work at this period is probably the least important. Men have their fishing, hunting, golf, motoring, gardening, and other pleasures. It is certain, however, that many do not have the gift of creating a good time for themselves and need the group recreation of the organized class. For this reason, recreation for adults should not be neglected. But the greater task is one of service for others.

Especially are the young in need of that which their elders can give. The gymnasium equipment, the Boy Scout uniforms, the new Sunday-school building, a reference library, are a few common needs. The adults are those to whom the Lord has intrusted the church's financial ability. If these are to give blindly, their generosity will mean little, but if they will study the needs of boys and girls, the social problems of their own and distant com-

munities, the past and future of their church, then they can furnish the sinews of war for the immediate conquest of the kingdom of God. It was providential that the Methodist Brotherhood asked for the privilege of tying up organically to the Sunday-school movement. Study must precede brotherly service if the task is to be effective.

The Program of Service. There is nothing which the adult cannot do in service if he is prepared for it. But there is very little which he can do well without preparation. The whole program of training in this department is to fit adults for their immediate opportunities. With all our emphasis for years upon worship, only a comparatively few know how to pray before others, and few give any particular thought as to what they can do to make the preaching service a more inspiring service of worship. Family prayers are a privilege which should be sought by all parents, and leading in a public devotional service will bring inspiration to any man who tries often enough to be proficient in it. Individual work for individuals and gospel team work are other opportunities for expression on the worship side.

It would be well for the Adult Class and Department to consider its service responsibilities under four relationships—the class, the church, the community, and the world. The class and department should be eminently a brotherhood, with the splendid fellowship, loyalty, and eagerness to serve each other which characterizes great fraternal orders. Anything less is coming short of the ideals of Jesus Christ. What adults can do for the church is a

familiar topic. Make your own list of service activities under this head, especially remembering adult responsibility for young life.

The church should not limit its service to what can be done within the four walls of its own building, or to the benevolent causes administered by its societies. These causes should receive loyal support. But the concern of the church should also be, What does our community need? Manifestly, some of these needs can be adequately met by the societies of the church with their equipment; others call for the cooperation of many churches and of people outside the churches. The church should do all it can inside of its four walls, and it should also have representatives on the various welfare boards of the community. These need not be officially appointed, but when they serve it should be known that here is such and such a church serving its community through Mr. A. or Mrs. B. These representatives should report back to the church concerning their service. Dr. Worth M. Tippy, when pastor of Epworth Memorial Methodist Episcopal Church, Cleveland, Ohio, had fifty of his members filling responsible positions on the governing boards and committees of the Chamber of Commerce, the Associated Charities, and other civic welfare organizations. Dr. Dorr F. Diefendorf, of Roseville Methodist Episcopal Church, Newark, New Jersey, has long made his church a vital community force by training his members definitely to represent Roseville church in civic welfare organizations.

The program of world service should be worked out after much prayer and study. As noted in a

previous lesson, adult classes should study at times the great benevolent work of the church, the needs and progress in distant fields, so that they can invest their money generously and wisely. *World Outlook,* published at 150 Fifth Avenue, New York city, is one of the most fascinating and inspiring magazines ever published. Its title indicates its scope. It will give to adult business men or busy women an intelligent outlook upon the whole world. For suggestions as to ways and means in service, the adult Bible class monthlies of the various churches are invaluable to officers and committeemen of adult classes, while correspondence with your denominational office will bring back in letter and leaflet abundant suggestions.

The local church calls for skilled workers to solve its problems. The community looks to the church to furnish leaders in every community welfare enterprise. The world at large calls for gifts in prayer, in money, and in personal service. There is no end to the possibilities before prepared men. The Adult Department, with its facilities for promoting study and practice, will meet this need of the hour.

When we come to later adult life we are dealing with men at the height of their spiritual powers. As old age comes on physical strength will wane, but zeal for the kingdom of God will grow all the stronger. These men have a wealth of experience and a passion for their Lord which the church should conserve and use. Their counsels should always be heeded, though not necessarily followed. "If youth but knew and age could do!" says the proverb. But youth does not have ripened knowledge, and age can-

not hope to have youth's vigorous strength. Hence the church, to utilize with a minimum of waste all its resources, must be constantly on the alert to yoke up these two factors.

The Adult Department has an unsurpassed opportunity to do this. Where the hardest studying is done, small groups studying for a particular purpose are the ideal, but in the opening service of worship, in gatherings for inspiration and recreation, in committees undertaking the purification of a city's politics, or the spread of good tidings to distant lands, the older and younger adults should be combined.

The Crowning Glory. "The hoary head is a crown of glory, if it be found in the way of righteousness," says the Scripture. It is a rare sight to see some great ocean liner come into port after a stormy passage, or to see the oak standing in majesty and strength after the winds have raged, or to see the eternal hills which have stood the ravages of time; but there is no grander sight than that of a man or woman who has come up from childhood, braved every peril, labored and suffered for home, for country, and for God, standing in the sanctuary with glowing face singing the praises of the heavenly Father. If there is a finer sight, it is of the same man or woman still going about ministering to others, with a kindly smile, a gentle hand, and a rich, sympathetic mind. "By their fruits ye shall know them." Christianity has nothing to fear when its saints, humble or great, are scrutinized. Our task is to develop more of them, to give each life, young or old, a chance to live at its best. The

redeemed community, the Christianized world, will be their fruitage.

Thought Questions

1. Think of the most efficient Adult Bible Class which you have known. How do you account for its success? Give three reasons.

2. How can adults and the younger members of the church be brought to understand each other and work together better?

3. What unfinished tasks are there in the community and in the larger world which the adults of your church ought to take up?

CHAPTER XXIV

THE CALL TO LEADERSHIP

It was midday in the Orient. The burning sun was beating its rays upon the land with a heat so wisely respected by all who are careful of their own safety. But a young man was hastening on, heedless of danger, so impatient was he to perform his mission. The story is known to all. Saul was consumed with zeal for his task, but when the vision came, he looked up and asked, "Lord, what shall I do?" It is the question which every young man and woman must ask if they are to make the most of life.

The Necessity for Skilled Service. We are not studying the life of Paul, but we do stand where Paul was on that day—at the turning of the ways. We can choose a task in the light of the best information available, and perform it to the best of our ability without divine aid. Or we can pause and say, "Lord, I want to invest my talents where they will mean the most for thee and for humanity. What shall I do?" Perhaps we have already asked it, and have been told, "Go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." Some are studying this course in the hope that it will reveal what they ought to do. Surely, it has revealed one thing—the necessity for skilled service. How influential in our service we

may become no one can tell. That is not the important question which we have to solve. Our part is to determine, first of all, that whatever we undertake to do shall be well done, and then to decide for what tasks we shall further train ourselves. In God's sight it is just as great to be a follower as a leader, and both require skill. Thus far we have been studying courses introductory to any form of Christian leadership, but we ought by this time to begin to decide just what activities shall receive our future attention.

Periodically, great slogans are taken up by Christian people. This means that the time demands especial emphasis upon some one phase of Christian work. The great fundamentals of Christianity must always receive emphasis. Passionate devotion to Christ must always be developed. Dependence upon the Holy Spirit is essential. But keeping in mind these things, it seems as if the demand of the hour in Christian work is the same as in secular work—a demand for skill.

Almost every kind of work to-day has become specialized, and in many cases Christians offer to Jesus Christ a quality of work which they would not think of offering to any secular employer. It is the same kind of act which Malachi, the prophet, calls attention to when he tells the people to try offering to the governor sick lambs such as they were bringing to Jehovah for sacrifice, and see what the consequences would be.

Types of Service. Let us consider some of the types of work which Christ needs to have performed through the church to-day, and see how many of

these can be performed adequately without skilled service.

The trustees who handle the physical property of the church are selected primarily for their business ability. Their previous experience has given some of them excellent training for a part of the task. But the trustees are also responsible for any new building or addition to the property. Probably most of our churches are built by laymen who have never given any thought to church architecture except in the emergency when they were erecting their own plant. The results show it. Thousands of churches not only have no adequate provision for the future developments in Sunday school and other forms of church work, but are not even able to meet the present emergencies. Rooms have been planned for Sunday-school departments which were outgrown the first or second Sunday in the new building. Surely, not only a knowledge of buildings, but a knowledge of all the machinery of the church, together with some understanding of its successes and failures in the past and prospective developments in the future, is essential to the successful performance of duties by a trustee of the church. The same is true in regard to the duties of a steward.

The future of any movement is always in the hands of its teachers. If this nation is a more intelligent democracy twenty-five years from now than it is to-day, the public-school teachers will be largely responsible. If it is not a more religious nation, the religious teachers will be to blame. There are men living now who can remember the time when the one who suggested that the day was coming when public-

school teachers would be trained for their task, would have been called a wild dreamer. But it has come, and it does not take a prophet to predict that the time is not very far away when Sunday-school teachers shall also come to their tasks prepared. Denominations are now saying, "No school can be recognized as a Standard Sunday School whose teachers and officers have not completed an approved course," or who are not training in such a course. Perhaps in your own school there are certain departments which will not accept untrained teachers.

Parents are coming to demand trained teachers whether the church does or not. We were talking about modern Sunday-school ideals around the table in a city one day when the head of the family said, "You believe, then, that the time is coming when Sunday-school teachers will be trained, in a measure at least, the way public-school teachers are?" The answer was, "Yes, it may be long in coming, but I certainly look for it." Quick as a flash the wife and mother of a three-year-old boy spoke up: "When that time comes my boy can go to Sunday school. I wouldn't let him go to a school where the work is as poorly done as it was where I went as a girl."

If Sunday-school teachers are to be trained, it is equally important that the superintendent and other officers should know as much or more about their tasks. What do you think of the superintendent whose school had recently been thoroughly organized into departments who said with apparent regret, "There is nothing for me to do now; I'm a man without a job"? It is certain that if he were in business

and couldn't find anything to do after his departments were well organized, he would very soon be out of a job.

The task of reaching non-Christian lands is one of the most colossal in all history. Paul was the first of a succession of statesmen who have done as the people in Thessalonica warned—"turned the world upside down." No man who thinks in terms of pennies can be of use to the church in this movement. It requires an imagination, an ability to grasp large factors, and information as to educational and economic world-movements to get any adequate comprehension of what this work in distant lands involves. Yet it requires millions in money and vast resources in personal labor, just as mining and railroad building or other gigantic industries require. There is no industry so gigantic as this, although some commercial products follow very closely on the missionary's heels.

The home field is a little better known by the church at large, but not much. There are few Christians who are willing to dare any big ventures in city or rural or frontier enterprises, yet this very thing must be done if Christ is to win.

What shall we say of the various welfare measures in the community which are done under the inspiration of Christ and should be achieved in the name of Christ? How many people in your church know anything about scientific methods of relief? Yet some of the societies are probably giving relief to numerous families in your community. How many know the principles of playground management and other phases of recreational work? Some people in

your community are probably doing these things well. Are they church members? If so, well and good. Do the tasks performed by church organizations show as good a quality of workmanship as the tasks performed by the Associated Charities, the Playground Association, and other welfare organizations?

The Challenge. There is no end to the opportunity before a skilled workman, but the demand for one who had the opportunity to train and refused it is very slight. For all we know the world is young. The Christianization of society seems to be just beginning. The Sunday-school movement is just beginning to get under way. Only a few, comparatively, have radically modified their Sunday-school program within the last eight years. When the majority of Sunday-school workers begin to take their task seriously enough to train themselves thoroughly for the performance of their duties, then, and not until then, may we expect results commensurate with the opportunities. Have you determined to be one of the factors in this movement, a leader, or at least a zealous follower, in this great church advance? Unless you have so determined, a chief purpose of this book is in your case as yet unfulfilled.

Thought Questions

1. Does Christian work appeal to you as being interesting or simply a duty? Give reasons for your answer.
2. What field of service do you feel that your talents best fit you for?
3. What further preparation do you intend to make for Christian service?